A

DISCOURSE

OF

Christian Religion,

In Sundry POINTS.

Preached at the

MERCHANTS LECTURE

In *Broadstreet*, as Followeth,

I. Christ in us the hope of Glory, from *Col.* 1. 27.
II. What it is to know God in Christ, from *John* 8. 54, 55.
III. Christ the only Saviour of His People from Sin, from *Luke* 1. 77.
IV. Christ the great Redeemer of Body and Soul, from 1 *Cor.* 6. 20.
V. Christ the only Redeemer of the New Covenant, from *Heb.* 12. 24.
VI. Christ the Foundation of our Adoption, from *Gal.* 4. 5.
VII. The necessity of Preaching Christ, from 1 *Cor.* 23.

By the Late Reverend Mr. *Tho. Cole*, Master of Arts, and Student of *Christ's Colledge* in *Oxf.*

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Merchants Lecture in *Broadſtreet*.

By THOMAS COLE
Miniſter of the Goſpel in *London*.

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THE

Preface to the Reader.

I Dictate nothing to thee, I only offer my thoughts about ſome Points; if you find them agreeable to the line and meaſure of the Word of God, receive them; if not, you cannot do either your ſelf, or me, a greater kindneſs then to reject them. To take all for truth that we read in humane Authors, hath filled the world with Error; therefore ſearch the Scriptures, whether things are ſo or no; and impartially pronounce that judgment which the Word gives of them, whether for, or againſt them. I pretend to no new diſcoveries, neither do I affect to be wiſe above what is Written; an improvement of known truths, is all I aim at: Here is no new unſcriptural Light hung up, I only ſnuff the Candle that is already burning; ſeeking to free the Truth from ſome Obſcurities, that hinder a right perception of it.

I am perſuaded, the chief, if not the only cauſe of difference among real Chriſtians, lies not ſo much in different thoughts, as different expreſſions; they mean right, but are underſtood wrong: We are not ſo Angelical yet, as to have an intuitive knowledge, that looks Truth directly in the face, and judges of it, as it is. But we range about in a diſcourſive way, inferring one thing from another; the leaſt error in the Premiſes, affects the Concluſion, and leaves a blemiſh upon it, that renders it ſuſpected by all wiſe men. If our more refined thoughts and ſpeculations in ſome abſtracted notions of truth that we pleaſe our ſelves with, loſe ſomething of their beauty and luſtre when put into Words, we muſt allow for the groſsneſs of the medium thorough which they paſs, all things being handed to the Intellect by our ſenſes; we muſt phanſy ſomething, before we know any thing. Common ſenſe that riſes from particulars, may preſent very unintelligible ſpecies to the underſtanding, and occaſion much confuſion there, by thoſe falſe images of things, upon which right notions of truth cannot well be built. To avoid theſe Uncertainties, Ambiguities, and indiſtinct Conceptions, that our own words are apt to lead us into; our ſureſt way is to ground our judgment upon the Infallible Word of God, not receeding from the literal Interpretation

pretation of Scripture, ſo far as it agrees with the Analogy of Faith, and the general ſcope of the Bible in other places. We muſt not ſuppoſe a Figure, where there is none; nor Allegorize plain Texts into a foreign ſenſe, not intended by the Holy Ghoſt. In all our Expoſitions of ſuch plain Scriptures, we ſhould juſtifie the Letter of the Text, and not force a ſenſe of our own upon it, which the words will not bear; this is the real cauſe of thoſe unſcriptural Expreſſions, that ſome men cloath their falſe Conceptions with: They cannot ſpeak as the Scripture ſpeaks, which argues thoughts within, very diſagreeable to the Word of God; all their Labour and Study, is, to diſtinguiſh the Scripture out of its own ſenſe into theirs, that they may have ſome ſhew of Divine Authority to maintain their brain-ſick Notions, which this giddy Age abounds too much with.

The uſe of Reaſon in Divine Myſteries, lies in Three things: 1. *In obſerving what is plainly laid down in Scripture; that it is ſo and ſo Written.* 2. *In underſtanding the true ſenſe and ſignification of Scripture-terms.* 3. *In diſcerning the natural conſequences of plain truths, how one thing follows by a rational deduction from another.* But as *ſome men would have it, we muſt firſt look into the nature of the moſt incomprehenſible Myſteries*

of the Gospel, and draw up a Rationale of the Bible, that reason may judge what is fit to be believed, before we give any credit to the Word of God; which is to make our selves the first judges of Gospel-truths, and in effect to slight all Divine Testimony.

If I keep not always the common road, but now and then step out of it, all I have to say is this, I count not my self obliged to go thorough thick and thin for Company, especially when I see a nearer and a clearer way: There is some latitude, even in the narrow way to Heaven; we may take a compass and go wide of each other, yet have our faces fixed upon the same point, and meet at the same place at night. Where there is the greetest agreement among Saints in any point of Doctrine, yet we may find some difference in their conceptions of the same thing; we are not yet come to that Unity of knowledge, which will make us intirely one in our perfect state: In the mean time, let us not except against that diversity of gifts and operations, that flow from the same Spirit: One may follow another, though his pace be slower, though he tread not directly in his steps, who goes before; nay, short steps often repeated, may rid more ground than long deliberate paces; one shows how far he can stride, the other how fast he can go; and a nimble Foot, is better than a long, lazy Leg, that out-

out-ſtrides thoſe, whom it cannot out-go.

I ſhall give thee only this brief Account of the enſuing diſcourſe: I ſuppoſe thou haſt read the Title Page; if thou thinkeſt thy ſelf concerned in ſo weighty a Subject, read on; if not, I fear thy hope is only in this life. Paul *will tell thee what a miſerable man thou art,* 1 Cor 15. *None in the world more wretched than thy ſelf. So I leave thee, to give thy ſelf a reaſon, if thou canſt, why thou ſlighteſt the* Hope of Glory, *and art ſo unconcerned in the next ſtate of things, when this world ſhall be no more.*

The Knowledg of God in Chriſt, *requires frequent and fervent Prayer, ſerious Meditation, and diligent ſearching the Scriptures, which teſtifie of Chriſt: God never made himſelf viſible to man, but in the perſon of Chriſt Incarnate, who is the expreſs Image of the Father, beſt able to make the trueſt repreſentation of God to man, being himſelf both God and man.*

What is occaſionally ſpoken of ſome other Points, viz. *Of the Law; of the New Covenant; of the Inſtrumentality of Faith in Juſtification; of Repentance and New Obedience, as required in all who are Juſtified, though not unto the Juſtification of any, I refer to thy ſerious conſideration: My deſign is not to ſatisfie the captious reaſon of the Diſputers*

ters of this world, but to ſpeak to the experience of humble Chriſtians: If I do that, I ſhall have witneſſes enough to the truth of what I ſay. Though ſome may not underſtand, in a Chriſtian, Faith is the beſt underſtanding: Were there more of this among our men of Reaſon, Goſpel-Myſteries would not ſeem ſuch unintelligible Notions as they do to many, who think there is no ground of certainty, but Logical Evidence: The Divine Authority of the Scripture ſtands for little with ſuch men; who reſolve to believe themſelves, leaning in all things to their own underſtandings: And under that Spiritual ſlumber I muſt leave them, till it pleaſes God to awaken them.

As for thoſe who make previous Conditions performed by themſelves, the ground of their Faith in Chriſt for Pardon, not daring to truſt in Chriſt for Salvation, 'till they have firſt prepared themſelves by ſuch doings of their own, as may give them a right and title to it, and encourage them to truſt in Chriſt for that Salvation; whereas I conceive the bare offer and tender of Grace made to ſinners in the Goſpel, is ſufficient to give them a right and title to it, who thankfully accept the offer, though they come without Money, have no Righteouſneſs of their own to make way for them, coming as they are in their nakedneſs

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and Poverty, caſting themſelves upon Chriſt for all, looking for acceptance only in the Beloved. Beſides, to require ſuch preparatory works before believing, I mean, before we cloſe in with Chriſt by an act of juſtifying-Faith, is to put natural men upon ſupernatural acts, which they have no ſtrength to perform; and doth ſuppoſe, that in their natural ſtate, they may be brought to true holineſs; may reform their lives, and attain to ſome degree of Sanctification, before their hearts are changed, and purified by Faith: There muſt be a change of ſtate, before there can be a change of life; in a real turning to God, by a ſincere obedience: In Preaching the Goſpel, we exhort and preſs our Hearers to holineſs; not as if we thought to bring them to it, while in their natural ſtate, but becauſe there is a converting Power in the Goſpel to make them new Creatures, that muſt be firſt done, before any acceptable obedience can be performed: 'Tis Faith that unites us to Chriſt, and being ſo united, all principles and habits of holineſs are infuſed, which the Spirit of Chriſt dwelling in us, draws into act upon all occaſions. Some carry it, as if all holy diſpoſitions and inclinations were acquired by our own endeavours: But as original Corruption was propagated by our deſcent from the firſt Adam, *ſo the firſt ſeeds and principles of true holineſs, are propagated by*

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our deſcent from the ſecond Adam *in our new birth: Let us not think to become holy any other way than by Faith in Chriſt, in whom we are ſanctified, and by whoſe Spirit, the Saints are ſtirred up and quickned to all thoſe duties that tend to the perfecting of holineſs in them. Chriſt is the root that bears us, our fruit is found in him, all our ſprings are in him; without me (ſays Chriſt) you can do nothing; we ſhall be ſorry doers of Righteouſneſs, if we ſet about it in our own ſtrength; therefore I conclude, we muſt begin our Religion with Faith in Chriſt, and Pray that we may be led by his Spicit, in all ways of holineſs to our lives end. I ſee no ground in all the new Teſtament, to preſs and exhort Sinners to humiliation, repentance, and reformation of life, from any other motive, than that of Goſpel Grace, which muſt be received and taken in, in ſome degree of Saving-faith, before we can heartily ſet about the foreſaid duties; and this is all I contend for: This reception of, or faith in Chriſt, muſt go before all things that are afterwards to be received from Chriſt: That which leads many into a miſtake in this matter, is their putting too great a difference between ſaving Evangelical Conviction of ſin, and true ſaving-Faith; as if ſuch a Conviction of our loſt undone ſtate by nature, were but a preparative to ſaving-Faith; whereas it is an eſſential part of juſti-*

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fying-Faith to convince us of ſin, from which we are juſtified by Chriſt; they are always concomitant, and cannot be ſeparated in any act of ſaving-Faith we put forth upon Chriſt: What is Faith, but a Conviction of ſin, and righteouſneſs, ſhewing us our ſins, that we may ſeek after righteouſneſs in Chriſt? As for legal Conviction and repentance, that is but a common work. As God pleaſes to awaken natural Conſcience, by ſetting home the threats and terrors of the Law; this may, or may not be previous to Converſion; and is wrought in whom, and in what degree God pleaſes: Some lie in a ſpiritual ſlumber all their days, without any legal touch upon their Conſciences, are faſt aſleep, 'till they awake in Hell; which is full of legal Convictions: Sometimes God reſerves the whole of Conviction for ſaving-Faith; he lets in a ſenſe of ſin, and of the remedy at once; and this Faith may firſt ſhew it ſelf in ſome, more in an humbling Conviction of ſin, than in the comfortable application of Chriſt's righteouſneſs, that may come afterwards, when Faith has done its humbling work, under which, there is a ſecret looking unto Chriſt, tho not with that comfortable ſenſe of our intereſt in him, as we are made afterwards to underſtand.

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What I urge is this: We must begin our Religion with Faith in Christ, which never fails to produce repentance and new obedience; but how to attain to any degree of either, before we are in Christ, is to me unconceiveable: They who so much contend for these Preparatives, do run upon Rocks, and will be forced to deny such fundamental Points of the Protestant Religion, which I am persuaded they will be ashamed to disown, when closely put to it; many things are required of those who are in Covenant, that are not required as Conditions of our first entring into Covenant: We must not think to bring any Grace to the Covenant, but must fetch all Grace from the Covenant, even Faith it self; a power to believe, being the first thing promised in the Covenant; and by our passive reception of this first Grace, a spiritual Principle of life is let into the Soul, from whence flow all holy and spiritual actions, as the fruits and effects of that habitual Faith, infused at first by God. This reception of Christ by Faith, is our life, 1 John 5. 12. John 6. 53. *by which the faculties of our Souls are warmed and quickned, and enabled unto all acts of spiritual life, being now throughly furnished unto every good word and work.*

Qua facultates Animæ in calescunt & vivificantur, & potentes fiunt in ordine Spirituali. *Tho. Parker, Thes.* 43.

Were Pride and Prejudice laid aside, and did every one study his own Justification, and

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mind that more; ſome would find thoſe very Arguments which they take up againſt their Antagoniſts, whilſt they are acting the part of Opponents, contending more for Victory, than Truth, to make againſt the inward Judgment of their own Conſciences, when once it comes to be their own caſe. I am perſuaded many plead for thoſe opinions and notions, upon which they would be loth to venture their own Souls in a dying hour; I value more the Judgment of a dying Saint about Juſtification, than all the wrangling Diſputes of Learned men, who are under a great temptation ſometimes of ſhewing their parts, in ſpeaking Learnedly againſt the truth; and whilſt they ſeek to baffle others, they baffle themſelves into a belief of thoſe errors; which for Diſputation ſake, they at firſt ſo ſtifly maintained, being not able to anſwer their ſtudied Objections; they are judiciouſly puniſhed for making ſo bold an attempt againſt the truth; God giving them up to ſtrong deluſion, to believe lyes.

I conclude, That every Sinner whoſe heart God inclines by the Preaching of the Goſpel, to rely upon Chriſt for Salvation, hath right ſo to do; and from this firſt Faith in Chriſt habitually diſpoſing the Soul

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to all holineſs, do ariſe actual repentance and new obedience, as the fruits and effects of that Faith, evidencing the truth of it, to the great comfort of all ſincere Believers.

Thy faithful Monitor,

And hearty Well-wiſher

of thy Soul's Eternal good

T. C.

The

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CHRIST THE Hope of GLORY.

COL. I. 27.

That God would make known what is the Riches of the Glory of this Myſtery among the Gentiles, which is Chriſt in you the Hope of Glory.

IN handling theſe Words, I ſhall obſerve this Method, (1.) Speak to the Coherence. (2.) Explain the Terms of the Text. (3.) Draw both parts of the Text together into one Doctrinal Obſervation.

The *Coherence* lies thus; *Coloſſe* was a City in *Phrygia* in the leſſer *Aſia*, where by the Miniſtry of *Epaphras*, a Church

was gathered, and ſoon after troubled by certain Seducers, preſſing upon them the Obſervation of *Moſaical* Ceremonies, and many Human Traditions. *Epaphras* goes to *Rome* to acquaint *Paul* with the preſent ſtate of this Church, *verſe* 8. whereupon he, as the great Apoſtle of the *Gentiles*, upon whom the Care of all the Churches lay, writes this Epiſtle to the *Colloſſians*; taking notice of their Converſion to the Faith, and giving Thanks to God upon that account, *v.* 3. Praying for them, *That they might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding, that they might walk worthy of the Lord unto all pleaſing, and be ſtrengthned with all might, unto all patience and long-ſuffering, with joyfulneſs*, verſe 9, 10, 11. Then he takes occaſion to ſet forth the Excellency of Chriſt preached unto the *Gentiles*, laying open the Benefits of our Redeemer, *verſ.* 12, 13, 14. And then he gives an admirable Character of the Divine Perſon of the Redeemer, from the 15*th* verſe to the 23*d*. exhorting them thereupon to perſevere, *v.* 23. by divers Arguments drawn from the Neceſſity of Perſeverance; from the Multitude of thoſe who had embraced the Goſpel; from his own Miniſtry; from the Afflictions they ſuffered for the Goſpel, *v.* 24. and from that Obligation that lay upon

upon him to preach the Gospel to the *Gentiles*, v. 25. extolling the Dignity of the Gospel as a Mystery hid from Ages, but now made manifest to the Saints, *v.* 26. And in the beginning of this 27*th* verse, he sets forth the Riches of this Mystery; He shews in the Words of the Text, how all this is contained in Christ, of whom they were now possessed; they had him in their very hearts, dwelling there, which is, *Christ in you the Hope of Glory*. So much for the Coherence.

I now come to open the *Terms* of the Text; To shew you what is meant by *Christ*; and what by the *Hope of Glory*. And because there is more of Mystery in the first part of the Text, *Christ in us*; than in the second part, *the Hope of Glory*; not but that there is great Mystery in this too, as will appear by and by: But I say, there is more of Mystery in the first part, because we have some Natural Notions of Hope and Glory, that may help to lead us up into the Spiritual Sense of the Apostle here. But we can have no natural Notion of Christ being in us; this is above all the Apprehensions of Reason, and must be taken in by pure Faith, from the Word of God revealing it: Therefore I will dispatch the second part of the Text first; and shew,

What we are to understand by the *Hope of Glory*. First, *What by Hope*, Secondly, *What by Glory*.

All Hope presupposes Desire, tho every Desire doth not amount to Hope; It must be desire continued. Hope implies that; Desire maintain'd and kept up in the Soul. We may have a sudden liking, a pleasing, transient fancy to such or such a thing from the first glance of the eye upon it; this is not properly Hope. The *Moralists* tell us it is *durabilis Affectus*, a durable, permanent, fixed, habitual Desire, when the Mind is set upon such a thing, dwells upon it, must have it, is continually reaching out after it from an eager Propensity towards it, so as it cannot be satisfied without it: This is continued Desire, strong Desire; *Valdè vult*; the Will is bent upon it, cannot be taken off from looking, waiting, and longing after it. And this is the Nature of that *Hope* in the Text.

Secondly, What are we to understand by *Glory*, which begets all this waiting and longing Desire? Now, Brethren! I must rise upon you a little: We have a great Subject before us. I will give you first the plainest Exposition of it, and then go as far higher as I can.

By *Glory* we commonly understand the Happiness of Saints in Heaven; the Per-

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fection of Grace in Glory. It is the higheſt Degree of that Good, that man is capable of to Eternity. It is the Conſummation of Divine Election: The actual accompliſhment of all that Good that God intended man from Eternity.

Having given you this plain Account of *Glory*, let us now look a little further into it, and conſider it as flowing from God the Fountain of it. Let us, as well as our weak eyes will bear, look upon this Excelling, Overcoming Object, *Heavenly Glory*.

It is called *Rom.* 5. 2. *The Glory of God*, becauſe God is the Author of it: He is the Fountain and firſt Subject of it; and therefore he is ſtiled, *Acts* 7. 2. *The God of Glory*; and the *Father of Glory*, Eph. 1. 17. Compare *Matth.* 5. 16. with *Rom.* 8. 30. and you will find that we are ſaid to glorifie God; and God alſo is ſaid to glorifie us; but with this difference; We glorifie God by declaring thoſe Divine Excellencies that were in God before; God glorifies us, by putting an Excellency upon us which we had not before. We glorifie God here on Earth, God glorifies us in Heaven; as our Saviour ſaith, *John* 17. 4, 5. *I have glorified thee on earth; now, O Father, glorifie thou me with the glory which I had with thee before the world was.* What was that? I wiſh I were able to tell you: It may be

ſome of you may think I ſay too much; and others too little. I deſire, as God will help me, to ſay ſomething of it, that may lead your Thoughts into a further Conſideration of this matter: Therefore I ſhall endeavour to open that difficult Scripture, *Glorifie thou me with that glory which I had with thee before the World was*, John 17. 5.

I conceive thus; That Chriſt's Human Nature upon his Aſcenſion to Heaven, was, according to its finite capacity, lifted up by vertue of the Hypoſtatical Union, into the Eſſential Glory of the Godhead; which did not ſo ſhine forth in the Man Chriſt here on Earth, as it doth now in Heaven: It was under an Eclipſe then in his ſtate of Humiliation; but now this Glory is fully communicated to the Human Nature of Chriſt, and through Chriſt unto us, *John* 17. 22. compared with *Joh.* 14. 20. *I am in my father, and ye in me, and I in you*, ſaith he: I ſay, the Glory of the Godhead is communicated to the Human Nature of Chriſt, and through Chriſt unto us who are united to him; And by vertue of this Union, the other Two Perſons of the Trinity, the Father and the Holy Ghoſt, are ſaid to dwell in us, and to be in us: The *Father dwells in us, and we in him*, 1 John 4. 12, 13, 16. If we dwell in Love, we dwell in God, and God dwells in us; that

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is, we have deep Apprehenſions of the Love of God. And the *Spirit dwells in us*, *Rom.* 8. 11. comp. with 1 *Cor.* 3. 16. I ſpeak this, to ſhew how near we are brought to God in Glory, to the Father, Son, and Holy Ghoſt. And thus you ſee how Saints are glorified in Chriſt; bleſſed with all Spiritual Bleſſings in Heavenly Places in Chriſt, *Eph.* 1. 3. And how Chriſt is glorified in them, *John* 17. 10. Chriſt takes the Saints into his own Glory, which is their Glorification, *perfective* of their Happineſs. And this Manifeſtation of the Glory of Chriſt in and upon the Saints, is ſaid to be *a glorifying of Chriſt*, John 17. 10. The Original Glory of Chriſt ſhining out upon us, is our Glorification; which doth conſiſt in the *Beatifical Viſion*, in beholding the Glory of God, in the face of Jeſus Chriſt; we *ſee him face to face*, 1 Cor. 13. 12. Mat. 18. 10. *We ſee him as he is*; which transforms us into his likeneſs, 1 *Joh.* 3. 2. We then *appear with him in glory*, Col. 3. 4. Joh. 17. 24.

What can we conceive of this Glory? What is this Glory?

The Scripture ſets it forth by Alluſions to things that are natural; and ſo ſhall I.

Glory, then, is a Splendor or Luſtre ariſing up, and reſulting from the Beauty and Excellency of a thing above other things. So God outſhines all Creatures, being tranſcendingly

Good. So that Glory, in its perfection, as it is in God the Fountain of it, it is a continual Effulgency and Brightneſs flowing from God the Perfection of Beauty. He dwells in inacceſſible Light. This is called ſometimes, *The brightneſs of his glory*, *Heb.* 1. 3. always ſending forth reſplendent Beams and Rays of Light, which do reach us in Heaven, and do reflect a Glory upon us.

Thus the Glory of God is ſet forth in Scripture by things that are moſt glorious in our ſight: And I muſt tell you, That Faith ſees ſomething in God, that is beyond all theſe Metaphors of Light and Brightneſs; I ſay, beyond all theſe Notions of Light and Brightneſs, a more excelling Glory; in compariſon of which, all created Glory is no Glory. But the Beatifical Viſion is above all the Viſions of this Glory, that Faith now gives us, becauſe it fills and ſatisfies the whole Capacity of our Souls: We are then poſſeſſed of all, and deſire no more. The School-men tell us, Heaven is *Appetitus quietivum*, doth ſatisfie and quiet the Deſires of a man. So ſaith the Scripture, *Pſal.* 17. 15. *When I awake, I ſhall be ſatisfied with thy likeneſs*; ſpeaking of the Reſurrection. *If the Love of the world is in you, the love of the father is not in you*, 1 John 2. 15. If we are ſtill flying out in our affections after worldly things, it is a

ſign

sign our minds are not quieted and satisfied with God alone. School-Divines say further, That in Hell there is fear, but Heaven is above all Hope: And they give this reason for it, Because in Hell there is *Successio Pœnarum*, a Succession of Punishment, which causes Fear; but, say they, in Heaven, Glory is *absque Successione*, without Succession; *i. e.* 'Tis all present before 'em. I suppose they mean this, That the Saints above, have a kind of actual Comprehension of their Eternal Beatitude, in which there is nothing past, or to come, but all as present before them. They don't Hope, but certainly know that their Blessedness doth continue for ever: That is, I say, the Saints above, after the Resurrection, cannot be more happy to all Eternity, than they are the first moment of their Glorification. And this I mean by an actual Comprehension of our Eternal Beatitude: All is as present to Glorified Saints.

Brethren! If these things seem difficult to you, and do pass your knowledge, are above your comprehension, it is your happiness it is so, that there is more Glory reserved for you, than you can conceive. *Eye hath not seen, ear hath not heard, neither hath it entred into the heart of man, the things that God hath prepared for them that love him.* Besides, pray consider; we that

are

are Miniſters, do propheſie but in part; we ſee but through a glaſs darkly; no wonder then if theſe things ſeem abſtruſe and enigmatical. The more ſpiritually-minded you are about theſe deep things of God, ſeriouſly conſidering the Sufferings of Chriſt, and the Glory that ſhall follow, as 1 *Pet.* 1. 11. the more plain and evident will this Glory be unto you. You will know more of it than the Tongue of Men or Angels can expreſs. There are certain Elevations of an enlightned mind, that do ſometimes raiſe our Apprehenſions of Divine Myſteries above and beyond our ordinary thoughts of them. The Spirit takes us up into the Mount of Glory, and ſhews us the things of Chriſt more demonſtatively than any Miniſter in the World is able to do. When we are heaving at ſome heavy body, we lift here, and we lift there, and it may be upon ſome ſudden ſtrain, we move it a little, though ordinarily we cannot ſtir it: So there are ſome certain ſtrains of Faith, that give us that diſcerning of Spiritual Things, that we never had before, lifting up our heads within the Vail.

Let us then wait upon God for ſuch further manifeſtations of his Spirit, and pray, That he would ſhine in our hearts the Light of the Knowledge of his Glory.

What

What ſhall I ſay more? Now we live upon Creatures, and have but a remote View of God in them and through them; and this is our Grace. But when we come to Heaven, God will be all in all: We ſhall ſtand in no need of Creature-Comforts to Eternity, but ſhall derive all our ſupport, ſatisfaction, and joy, immediately from God himſelf. His Spirit will be inſtead of Meat, Drink, and Cloaths to our bodies, and will to Eternity fill up the Capacity of our Souls with Raviſhing Joys and Delights: And this is our Glory.

The ſum of all is, That Chriſt received into the heart by Faith, as our Jeſus, our Redeemer and Saviour, doth beget in the Soul thus relying upon him, an earneſt Expectation, and lively Hope of all that Good that may conſummate and perfect mans Happineſs to Eternity. And this in the Text is called Glory, *Chriſt in us the Hope of Glory*. So much for that part of the Text.

I come now to the Firſt Part of the Text. What are we to underſtand by *Chriſt in us?* And this is Myſtery upon Myſtery: It is evident, that in Scripture Chriſt is ſaid *to be in us, and we in him; he to abide in us, and we to abide in him.* I ſhall now only give you a more general Expoſition of theſe Words; in the general ſenſe of the Text.

I ſay,

I say, Christ is said to be in us, and we in him; *To abide in us, and we in him* *John* 15. 4. And all this must be spiritually understood; all this is by Believing; by Faith we receive him, and by continued Acts of Faith we do keep him dwelling in our hearts, *Eph.* 3. 17. We abide in Christ, and Christ in us; we are in him, and he in us, when we do persevere in the Faith; when we have in our hearts an inward belief and persuasion of all the Gospel saith, concerning Christ as our Redeemer and Saviour: He is in the thoughts and imaginations of our hearts continually; and we do act towards him according to what we believe of him; this is believing indeed. And here comes in hope, as most suitable to the apprehensions of our Faith concerning Christ as our Jesus: Christ in you, Κριστὸς ἐν ὑμῖν; some render the Greek thus, Christ among you, outwardly Preached to you, is the hope of Glory. This is Doctrinally true; but this is not enough to beget Hope: Many hear, and don't believe; they have much of Christ without them, but nothing of Christ within them. Hope arises from something within impressed upon the mind; the Soul doth not stir till then, doth not put forth any act of Hope till Faith comes; That sets all the wheels in motion, draws our affections after

after him; ſuch is the power of Faith, that we cannot but love and deſire what we believe to be ſo good and deſirable. Hope naturally ſprings out of Faith; and in this Hope you have the comfort of your Faith; you ſee the benefits of Faith, rejoycing in what you believe. Goſpel truths are very advantageous to a believer, when he ſees the advantage that accrues to him by them; and therefore is filled with joy unſpeakable, and full of Glory, by believing. We ſhould be little concerned in our Faith, were it not for the Hope it begets. It is life Eternal to know Chriſt; in the light of that knowledge you perceive how you live in him, and by him: As Faith carries up our Souls to Heaven, ſo it brings down all the good things of Heaven to our Souls. Faith is a very enriching Grace; *rich in Faith*, ſaith the Apoſtle; when the Soul takes notice of this, it cannot but Hope: What Faith hath obtained of God through Chriſt, Hope goes out after, longs for, and patiently waits for things unſeen: Faith hath enſured them, and therefore Hope will expect them. So that Chriſt outwardly Preached, is the Hope of Glory; that is, Doctrinally ſo: It is Doctrinally true, but it is not experimentally true to you and me, that Chriſt is our Hope of Glory, till we do believe in him:

him: Christ must be ours, before this Hope in the Text can be ours: Christ is not ours, till we receive him by Faith from an inward Revelation of him, *Gal.* 1. 16. Till then, he is a Christ without us, not in us. With the heart man believes; It is an inward act of the mind to believe in Christ. The Soul doth converse with Christ about its own Salvation; our Thoughts are much taken up in considering him; applying to our selves the benefits of his Death. If Christ be thus in you, you cannot but have Hope.

I am upon the general Exposition, and shall shew you more at large, how Christ is in us by believing.

I say Faith lets Christ into the Understanding, Will, and Affections.

Naturally when the *Understanding* acts upon any Object, it draws the species and image of that Object into its self: Hence they say, *Intellectus intelligendo fit omnia*; the Understanding is every thing it understands; That is, it takes in the Idea, Shape Image of that thing which it knows, under all its distinguishing Properties; else there would be confusion in the Understanding; we should not know one thing from another, which is not to know at all.

So Faith brings in Christ into the Soul under a peculiar Character, as the fairest

of

of Ten thouſand; propoſes him as the greateſt truth to the Underſtanding; as the greateſt good to the Will, and frames conceptions of him accordingly; thus is Chriſt formed in us. Faith doth not take in Chriſt notionally only, to lye by, as other notions do in which we are little concerned; but it takes him in in reference to our ſelves, as a new Mould into which the Soul is to be caſt, as a Spirit and Principle of new life: He comes to rule and reign, and to reduce man to a conformity to himſelf. And here lies the difference between hiſtorical and ſaving Knowledg; one is purely Speculative, the other is Experimentally Practical; that is, there is always ſomething done upon it, in and by the Soul, 2 *Cor.* 3. 18. *We do behold as in a glaſs the glory of God, and are changed.* Pray obſerve that Text: There is a Beholding, and there is a Transformation upon that beholding, a being changed into the ſame Glory. We do not know Chriſt ſavingly, if every thing we know of him doth not help to change us more and more into his Image; I ſay, we do not know Chriſt ſavingly till then. You muſt judge of your ſaving knowledge of Goſpel Truths, by the lively impreſſions they make upon your hearts. Are you brought to act, do, think, that which you never did before? Do you find Chriſt hath had a quickning

quickning influence upon your Hearts? indeed become your life? He ſaving knows Jeſus Chriſt, who doth act toward him according to what he believes of him Let men talk of this or that concernin Chriſt, and pretend to underſtand a Myſteries, to have all knowledge; ye unleſs they can ſhew the work of th Goſpel written in their hearts, as th Apoſtle ſpeaks of the work of the Law *Rom.* 2. 15. I ſay, unleſs they can ſhe the work of the Goſpel written in thei hearts, I am ſure they are nothing. Fo it is impoſſible to receive Chriſt by the ſa ving knowledge of Faith, and not to hav his Image impreſſed upon all the faculties o the Soul by that Faith which firſt brought in. The very conceptions of Faith concern ing Chriſt, are the very thoughts of a man own heart; ſo he is, ſo he thinks, ſ he acts, even as he believes. Goſpel truth cannot enter into our rational Nature at an other door, than that of Faith: Whe Faith comes, there needs nothing elſe t turn that Soul unto God. Every man is as his Faith is. Faith contains the tru inward ſenſe of the Soul about Jeſu Chriſt: And God is the Author and Fi niſher of this Faith, and underſtood to b ſo by all true Believers. Pray let us cloſe up all with this; for I am only now labo in

ing as well as I can to ſhew you in general, how Faith lets Chriſt into the Soul. The main thing in Converſion, is Faith; and the main thing in Faith, is the Power of God in working it. Theſe two things are principally taken notice of by all Believers. They obſerve them in others, much more in themſelves, *Acts* 11. 17, 18. compared with *Acts* 14. 23. What notice did they take there of the Faith God had wrought in thoſe? They perceived they had received the ſame Faith with themſelves; that God had granted unto the *Gentiles*, *Repentance unto life.* Faith is the main thing in Converſion: Chriſt is the ſame in himſelf, both before and after Converſion: So are all Goſpel-truths the ſame in themſelves; only then we did not believe them, and now we do. It is Faith makes all the difference; and the principal thing in Faith, is the power of God in working it. How doth *Paul* admire the goodneſs of God to him, that *he* ſhould obtain Mercy, and believe in *Jeſus*! *Lord*, ſaith he, *What wilt thou have me to do*? He never called him Lord before: The High Prieſt was his Lord and Maſter before, from whom he received his orders what to do againſt the Saints. Now he is Sick of that imployment; he lays down his Commiſſion at the feet of Chriſt, and deſires

he would give him inſtructions what t
do: None ſhould be his Lord; Non
ſhould now command him but *Chriſt*
Lord, what wilt thou have me to do
The beginning of Faith and Converſion
lyes in looking unto Chriſt for Power to b
lieve. And our firſt Faith uſually break
out in an *Outcry* to God to help our unbe
belief. All true Converts are ſenſible o
this, they in *Acts* 7. 47. How did the
Praiſe God for their Converſion? The
aſcribe it all to him. I ſay, our firſ
Faith in the Lord Jeſus, comes in with
ſenſe of God's Power in working it; an
Faith is known to be the gift of God, t
thoſe who have it. They who begin the
Faith in the ſtrength of their own Re
ſon, thinking to take in ſuch conſidera
ons of God and Chriſt, and to draw ſu
arguments from Scripture, as can indu
them to believe, will find themſelves miſ
ken. I am perſuaded the doubts and fea
of many Believers have their riſe fro
hence; That they did not begin the
Faith in ſuch an humble dependance up
God for ſtrength to believe; they did no
I ſay, do this as they ſhould. And it a
pears that that is the cauſe of their fea
becauſe nothing but ſuch a dependan
upon Chriſt for Grace does cure the
When once they have learned the right w

of believing and trusting in Christ, they enter into rest, there is an end of all their fears.

There are Promises in Scripture made unto Faith; and there are Promises made of Faith. These, so far as we may be concerned in them, seem to be made to Believers quite void of Faith: Though to Unbelievers remaining in unbelief, nothing is promised; yet all things are promised to Unbelievers, going out by Faith unto Jesus Christ: Or, if you will, I had rather express it thus; These promises of our first faith, of the first Grace, of giving the Spirit, and the like, they are made to Christ in the behalf of Unbelievers, such who were from Eternity ordained unto Life; so many of them whose Names were written in the Lamb's Book of Life. The Covenant of Grace made between God and us, doth respect the Covenant of Redemption between the Father and the Son. This first Faith is wrought in us in such a manner, that we are sensible of the Divine Power and Efficacy of God's Grace in working it. Though God both lead out our Souls into rational Considerations of Himself and his Son; yet we find that these considerations do flow into our Minds from an inward Revelation made of Christ. We do know, that such thoughts of God and

Christ, could never have come into our minds, if the Holy Ghost had not suggested them. In his Light we see Light; and our coming to Christ, is always by the Father's drawing.

CHAP. II.

More Particularly,

How Christ is in us by Faith: How Faith brings Christ into the Soul: Or, how Christ conveys himself into our heart through Faith: And also, How we may discern this in our selves.

THis is the Point, and a Point of greatest concernment it is unto us all: And therefore, I beseech you follow me with your strictest Attention.

First, That Christ may be in us, it is necessary that he should be first outwardly proposed unto us. There is an outward Light of the letter proposing Christ to us, and there is an inward Light of the Spirit revealing Christ in us. It is one thing to speak Notionally, from the outward Light of the Letter; another thing to speak Experimentally, from an inward Light of the thing it self in our own Souls. Besides the outward Light of the Word, there is in every true Believer an inward Light flowing through the Word from the

ject, or thing ſpoken of. The Spirit reveals Chriſt the Object, and ſo making us Light in the Lord, in his Light we ſee Light. As we cannot ſee the Sun but by its own Light, ſo neither can we ſee Chriſt but in his own Light. By Faith we go unto Chriſt, by Faith we go into Chriſt, and we ſit down in his Light, entertaining our ſelves with Spiritual Contemplations of his Glory. I ſay, that Chriſt preſents himſelf to us in a Goſpel Promiſe, as our God and Saviour: He offers himſelf to us as ſuch; and by offering himſelf, or under that propoſal, he doth act as a Gracious God towards us. Here lyes the Converting point, the effectual working of the Word; when together with the outward propoſal, Chriſt lets forth ſome Virtue from himſelf, to draw in the Heart unto him. When God owns us for his Children, who were not his Children before, yet his Adoption makes us Children; that is the time of our effectual Calling: When under the outward Preaching of the Goſpel, Chriſt doth ſo powerfully impreſs his own firſt act of Love upon us, in dying for us, that we cannot but be ſenſible of it. His Love is ſhed abroad in our hearts, we are overcome by it; we cannot but call him Father, who by calling us Children, hath made us ſo; letting in at the ſame

time the Spirit of the Son into our hearts
God's owning us for his Children, is
ſufficient proof that he is our Father, w
cannot but call him ſo ever after. *Zec.* 13. 9

Thus Chriſt makes himſelf inward
known to us, by giving us Faith in himſel
for there is no other way of knowin
Chriſt, but by believing. Senſe and Re
ſon cannot bring Chriſt into the Soul, b
Faith can, giving that account of him fro
the Word, that is fully ſatisfactory. Ho
Glorious is Chriſt in the Eye of Faith
How is a believing Soul taken with hi
as the Faireſt of Ten thouſand! And th
is the firſt ſtep, according to the Method
the Holy Ghoſt, that God takes in brin
ing Chriſt into the Soul.

Secondly, Chriſt is let into the Soul
an appropriating act of Faith, by whi
we do take him into our hearts as our Jeſu
Every Believer ſaith for himſelf, the Lo
Jeſus, my Righteouſneſs, and my Life, a
my Salvation, my God, and my Lord! T
Soul knows this by that ſenſe that Fa
gives of that act by which we do rece
him; I ſay, by that ſenſe that Faith gi
of that appropriating act by which we
receive Chriſt as our Jeſus. Thoſe w
underſtand themſelves in an act of
lieving, know it to be ſo. Savi
Faith, ſo far as it reaches, is all eviden

it carries conviction along with it of those Truths which we believe. *Heb.* 11. 1. I told you the last time, How Faith doth Spiritually draw in the object upon which it acts, into every believing Soul. Faith is in us, Christ is in our Faith, as the object of it, always in the view and eye of Faith. Faith hath nothing else to act upon for Justification, but Christ held forth in the Word: Now Faith takes Christ out of the Word into the Heart. And this I would a little open to you; for here lyes the Mystery of your Faith; this is the critical Act of Faith.

I say thus; Faith takes in the Promise, and in and with the Promise, Christ himself, who is wrapt up in it. Faith takes in the Promise; and in and with the Promise, the Mercy it self that is Promised. Our Title to, and Interest in the Lord Jesus Christ, it doth arise out of this Act of Faith. By this Act of Faith, all is compleated both on God's part and our part, that may confirm our Title to Christ. God hath past his word in the Promise, Faith lays hold upon that Promise, receives Christ from the hand of the Father as his Gift, hath it from God's own Mouth that Christ is ours; and Faith doth so interpret the Promise of God to the Soul, by a particular application of it unto us by Name;

which gives us that ſecurity of mind about our real Intereſt in Chriſt, that we do no longer doubt of it. We are under a ſenſe of the greatneſs of the Gift, of the free Grace of the Donor, of our Propriety and Intereſt in ſo great a Gift; and all this by our actual receiving the Promiſe, and in and with the Promiſe, Chriſt himſelf pro-miſed. Faith draws both into the heart together, Chriſt and the Promiſe; and Faith keeps them together; it is impoſſible to have and to hold one without the other. A Promiſe of Chriſt, is Chriſt to a Belie-ver; Faith takes hold of Chriſt in and by the Promiſe. Faith carries in the Promiſe as well as Chriſt, into the Soul: To pre-vent all after challenges, The Devil is ready to queſtion our Intereſt in Chriſt; How came you by Chriſt? By Peace? And Pardon? What have you to ſhew that Chriſt is yours? Then the Soul holds up the Promiſe. Here is the offer that God hath made of Chriſt to me, ſaith a Believer; and what ſhould hinder my acceptance of it? I have accepted it, and I will keep my hold on this Promiſe; It is the Word of God to me, who cannot lye; and what have you, Satan, to ſay againſt this? Thus by reſiſting the Devil, we make him flee from us. And this Armour of Light doth ſo dazzle the Eyes of the Prince of dark-neſs

neſs, that he is not able to ſtand before it.

Many complain that Chriſt is not theirs, but they do not conſider, that it is long of themſelves, becauſe they don't receive him: *To as many as received him*, to them *he gives power to become the Childreu of Cod.* You will never be able to apprehend your ſelf to be a Child of God, till you receive Chriſt; do that, and you will quickly find the Spirit witneſſing with your ſpirit, that you are a true Child of God.

Thirdly, We always have in this appropriating act of Faith, by which we take Chriſt into our Souls, a reſpect and reference to Chriſt without us, to him as actually Incarnate, according to the Word, and perſonally Glorified now in Heaven, yet Spiritually preſent in us. I ſpeak this againſt a late Generation of Men, who ſpeak ſo much of the Light within them, and would ſeem to underſtand the ſame that we do by Chriſt in us; though it is evident they put a mere natural Principle for Chriſt; it is not the Perſon of Chriſt as God-Man who dyed at *Jeruſalem*, and is now Glorified in Heaven, and in our Nature in Heaven; it is not this Chriſt whom they rely upon, but a Principle of Light in themſelves, which they call Chriſt; a mere imaginary Chriſt.

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If our Faith doth not terminate upon the Perſon of Chriſt without us, and fix diſtinctly upon him, obſerving what was done in, by, and upon his Perſon, as Dying for us; Riſing, Aſcending up to Heaven, continually making Interceſſion there for us: I ſay, if our Faith doth not begin with the Perſon of Chriſt, and end in the Perſon of Chriſt, we may be miſtaken in all our ſeeming Spiritual apprehenſions of Chriſt. The Spirit of Chriſt is the Spirit of a real Perſon, of the ſecond Perſon in the Trinity, who is very God and very Man. To talk of the Spirit of Chriſt, without any relation and reference to the Divine Perſon of Chriſt, is mere Enthuſiaſm, and overthrows the foundation of Chriſtian Religion. When the Scriptures ſpeak of Chriſt as dwelling in us, it ſtill refers to the Perſon of Chriſt, to what was really done, and acted by, and upon that Perſon. *Rom.* 8. 11. His Spirit dwells in you, *i. e.* the Spirit of him that Roſe from the Dead, and is now Alive in Heaven. When we ſpeak of Chriſt being in us, we do not mean his Corporal, Perſonal Preſence, but his Spiritual Preſence. *If any man hath not the Spirit of Chriſt, he is none of his*, ſo ſaith the Apoſtle, *Rom.* 8. 9, 10. Though his Perſon be taken away from us, *Acts* 1. 11. and is contained in Heaven till his ſecond Coming;

Coming; Yet the Life, Power and Spirit of Chriſt doth dwell in us now; and this is the Spiritual Preſence of Chriſt in the hearts of Believers now; this is a good proof of Chriſt being *in us of a truth, in power and ſpirit*, 2 Cor. 13. 3, 4, 5.

Fourthly, Chriſt appears to be in Believers by the inward Communion they have with him, by the daily moving of their hearts towards him; the Soul gathering up it ſelf more and more into Chriſt, often revolving what Chriſt hath done for them. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* We have frequent ſerious Thoughts of Chriſt: That which is in you, is in your Thoughts, muſt be in your Thoughts, you are full of him. Some can think of nothing but the world, and the things of the world; and it is a ſign Chriſt is not in them: That's the Fourth.

Fifthly; By the ſuitable actings of the Soul towards Chriſt in the moſt proper and ſeaſonable Exerciſe of thoſe Graces that ſuch or ſuch a Manifeſtation of Chriſt unto us, may call for.

A Soul in Communion with Chriſt, is very obſervant of him, very attentive to him, eyes him ſtrictly; *As the eye of the ſervant looks unto the hand of his maſter, and the eye of the maiden to the hand of her miſtreſs*,

ſtreſs, ſo do our eyes wait upon thee, O God; Pſal. 123. 9. You would take it ill, and count it a great neglect in a ſervant, if while you are ſpeaking to him, he ſhould look another way, not minding what you ſay: And ſo doth Chriſt: If you will not keep him company when he comes to viſit you; if you will not ſit with him, and converſe with him, and perform your part of Communion with him, readily anſwering to his Call, making ſuitable Returns to all the Motions of his Holy Spirit, you offend the Holy Ghoſt, and give him juſt occaſion to leave you to your worldly, ſullen frame of Spirit. See what the Spouſe in the *Canticles* loſt by ſuch a carriage, *chap.* 5. 2. She was in a ſleepy frame when Chriſt came to viſit her, not at all diſpoſed to entertain him: He calls, and knocks at the door, uſes many loving compellations to allure her to open to him: *Open to me, my love, my dove, my ſiſter, my undefiled.* What kind, ſoft words are here! Chriſt would fain have had Admittance; tells her how long he had waited, that he was now benighted, and ſuffered the injury of the weather, was wringing wet: Nothing would do; ſhe is loth to riſe; *I have put off my coat, how ſhall I put it on*; *I have waſhed my feet, and how ſhall I defile them?* What! ſet her naked feet upon the bare ground! not ſhe;

ſhe; tho but a ſtep or two to the door. After ſhe had pauſed a while, ſhe bethought her ſelf, and aroſe; *I roſe up to open to my beloved, and my beloved had withdrawn himſelf, and was gone*: And well he might after ſuch ill uſage. If Chriſt be in you, be ſure you uſe him well, leſt he withdraw from you. They who know what it is to have Chriſt within them, unleſs it be under ſome ſuch Temptations as the Spouſe was aſſaulted with, they will do all they can to keep him dwelling in their hearts: They ſtudy to pleaſe him; their Carriage towards him is ſuitable to the Apprehenſions their Fath hath of him. There are many things in Chriſt, that fall under the conſideration of a Believer, ſome at one time, and ſome at another; ſome upon one occaſion, and ſome upon another, as the matter they come to Chriſt about, may require; and as he is pleaſed to let out himſelf more or leſs to us: This muſt be attended to: We muſt anſwer the Call of Chriſt, by ſtirring up that Grace by which we may beſt experience the ſenſe of what Chriſt is to us, doth for us, requires of us, at ſuch or ſuch a ſeaſon, under ſuch or ſuch circumſtances, in reference to this or that particular diſcovery Chriſt makes of himſelf unto us. Sometimes our duty lies in acting this Grace, ſometimes in acting that Grace; whe-

whether it be Faith, Love, Fear, Joy, *&c.* Tho we cannot act one Grace aright, but we must in some degree act every Grace; for all Graces run into that one, which bears the name for the time, as most suited to the present occasion we have for the Exercise of our Grace. Hence the Saints sometimes speak of one Grace, and sometimes of another Grace. Sometimes it is Faith, sometimes it is Love, Zeal, Joy. *I protest by our rejoicing in Christ Jesus.* Sometimes it is this, sometimes it is that Grace, that their Souls are most taken up with. There is that in Christ that will draw out every Grace in its season; and we should at all times be in the actual exercise of some Grace: If you ask, Which? I say, That which best suits the present occasion that is given for the exercise of your Grace. We should labour to pitch our Thoughts upon that in Christ, that doth most directly relate to our present case; and many are the cases of our Souls; God hath ordered it so, that we might have recourse to all his Attributes, sometimes to one, sometimes to another: God hath suited our dependance upon him to his several Attributes, and to the several Properties of his Name, and of his Son's Name. He expects our Faith in him should be always grounded upon that in Christ, which we see makes most for

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our present Relief: Whether we want Wisdom, Righteousness, Strength, Patience, Pardon, Comfort, we must eye that in Christ that is the next immediate Encouragement to our Faith for that thing.

In the next place I shall shew you the necessity of Christ being in us; and that upon a double ground.

First; Because otherwise there can be no Vital Union between Christ and us; no real Communion with him, no saving Application of him to our Souls; no Communication of Life and Grace to us. *A Branch can't bear fruit, unless it abide in the Vine; no more can ye, except ye abide in me,* John 15. 4. He saith further, *Every branch that brings not forth fruit*, v. 2. (A dreadful Text; it should make Professors tremble at the reading of it), *every branch in me that brings not fruit.* No wonder to hear of fruitless Professors out of Christ; but to hear how fruitless many are who are in Christ, that is outwardly by Profession! We may seem to be in Christ, when Christ is not really in us. The unfruitfulness of many Professors, gives sad Demonstration of this Truth. When Christ is really in us, we must needs be in him; there is a mutual in-being in each other, *John* 17. 21. *That they may be all one, as thou Father art in me,*

me, and I in thee, that they may be one in us. This is meant, not of a Personal, but of a Mystical Union, a Spiritual Union, Christ letting in the Virtue, the Power of his Re-
Tit. 2. 14. surrection upon us, so purging our hearts
1 Pet. 1. 18. from corruption, and redeeming us *from our vain conversation.*

Secondly; Christ must be in us, because Christ hath much to do within us. *He hath a kingdom to set up*, Luke 17. 21. Many strong holds of Satan to pull down; the strong man to cast out; many lusts and corruptions to mortifie; many Graces to raise up and strengthen: He sanctifies us throughout, not only in Body, but in Mind and pirit; and therefore he must deal inwardly with us: He takes away an heart of stone, and gives an heart of flesh; and this is inward work: The Spirit of Christ strives with our Spirits about this; deals with the hearts of men to turn them unto himself. Many Checks, many Calls, many Pangs, many Throws, before Christ be formed in us, *Gal.* 2. 19. *He is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter*, Rom. 2. 29. *This inward man is renewed and strengthned day by day, by Christ living in us*, Gal. 2. 20. comp. with 2 Cor. 4. 16. Tho Christ hath done much without us, in dying for us, yet if he did not come into

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us by his Spirit, we should be little the better for all he hath done without us. Christ is a Saviour out of us by his Merit, and in us by the Virtue and Efficacy of his Spirit. He makes a powerful entrance at our first Conversion; he creates new Principles, by which he works further and further upon the heart, till he hath reduced it to perfect conformity to himself.

Now here may come in a *Query*; Possibly some may say, Could not Christ have done all within us? What need he do any thing without us? Might he not come and live in us, without dying for us? Might he not enter in the Soul, and sanctifie us, though he had not first suffered outwardly for us?

I answer, *No*;

1. Because the Justice of God had been then unsatisfied: God the Father, God the Son, and God the Holy Ghost, were all unsatisfied: They could have nothing to do with fallen Man in a way of Mercy, till Satisfaction was made to Divine Justice.

2. Supposing such a Sanctification, man must be damned, notwithstanding, for his former sins. Now no man will be at the pains to wash and cleanse a Vessel that must presently be broken in pieces, and thrown away. What Christ did in Person in our

Nature without us, that he doth Spiritu
ly in our Hearts. As he ſuffered on
Croſs for us, truly ſo he ſuffers much in
and by us, meets with much oppoſitio
from in-dwelling Corruption: The Figh
of Faith is great and long, even to our liv
end; our Warfare is not accompliſhed t
then. Tho Chriſt hath ſatisfied the La
and Juſtice of God in dying for us, yet th
ſame power muſt be put forth to make
believe this, as in raiſing up Chriſt fro
the dead. Chriſt meets with a Legal Co
ſcience in every man, that will not readi
admit of the Grace of God, till it be ov
powered by the Spirit of Chriſt, and ſpri
kled with his Blood. It is a mighty wo
of Divine Power, to bring over a trem
bling, convinced ſinner, to truſt in Chri
for the Pardon of all his Sins. There a
many carnal Reaſonings againſt this, man
thoughts and imaginations that do with
great deal of confidence exalt themſelv
againſt the Myſtery of God's Grace
Chriſt. Now all theſe Thoughts muſt
brought into Captivity to the Obedien
of Chriſt: And this is a mighty work
Divine Power, like levelling of Mou
tains, and breaking Rocks aſunder, givi
hearts of Fleſh, that may take in Impreſ
ons of God's Love to us in Chriſt, an
thankfully accept of Eternal Life, as th

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Free Gift of God. When it pleases God to open the wonderful Mysteries of his Grace to us, by shining into our hearts, he doth at last fully convince us of that which we could never believe before Were there more of this inward Religion among us, more of the Power and Efficacy of the Gospel experienced in the hearts of Professors, the savour of it would be much stronger in our lives. Christ within makes every thing in the Soul bow down before him.

Let us not then keep at a distance from Christ, but gather up nearer and nearer to him by Faith, till we are united and joined to the Lord in one Spirit, and then the Power of Christ will rest upon us, 2 *Cor.* 12. 11. *We shall be strengthned with might in our inward man*, Eph. 3. 16, 17. It must needs be so, if Christ be in us. How strong is the Devil in the hearts of Wicked Men? How doth he rage and rule *in the children of disobedience*? Eph. 2. 2. Let Satan enter into *Judas*, what bold Attempts doth he make upon his Master? How ready to betray him? Thus when the Devil is in men, how mad are they? How doth he hurry them on to all manner of Wickedness; till Christ, who is stronger than this strong man, *enters in and binds him, casting him forth*, Matt. 12. 25. Unconverted men act

like so many mad-men; the Devil is them; Satan reigns in them; and it never be otherwise, till Christ comes in them: The Power of Satan's Kingdom founded in the Darkness of our Mind and when one beam of Saving Gosp Light shines in upon us, we are turn from the Power of Satan unto God, whole Soul is subjected to him; every bellious Thought is captivated to the O dience of Christ. Till we feel Christ t living in us, we know not where we nor what our state is. If Christ be no you, I am sure you are not in Christ; what the sad consequence of that is, may see *Ephes.* 2. 12. *At that time ye without Christ, being aliens from the com wealth of* Israel, *and strangers from the venants of promise; without God in world, having no Hope*: But Christ in our Hope of Glory.

CHAP. III.

I Shall now draw both Parts of the into one Doctrinal Observation, w is plainly this, *That Christ in us is our of Glory*; or Christ dwelling in our h by Faith now, is the only sure ground foundation of our Hope of Glory here

And therefore (1 *Tim.* 1. 1.) Christ is called our *Hope*. Why he is so called; and how our Hope is grounded upon him, I am now to shew;

(1.) From the Nature of Faith, by which we receive Christ. And

(2.) From the Object of Faith, Christ received, or, *Christ in us.*

I shall shew you, How Faith, by receiving Christ into the Soul, begets Hope: And also, How Christ received, doth feed, nourish, and maintain this Hope, keep it up.

I begin with the

First, To consider the Nature of Faith, as it is a Cause of Hope. When the Apostle saith, *Christ in us is the Hope of Glory*; he means Christ received by us, or Christ believed on: For nothing but Faith can raise up Hope; no, not from Christ himself. Faith is before all other Graces, is the Mother of them all. Hope, Love, Fear, Joy, Zeal, and the like, are but the several Motions of the Heart towards Christ, as he is represented to us by Faith. Faith raises and sanctifies our Affections; lets them out upon Christ, so leading out our Souls towards him, by all those holy Passions that may be any way expressive of the high Veneration we have for him. Our

Affections do expreſs the ſenſe of our Souls whether we like or diſlike; how we ſtand affected towards any thing propoſed to us.

My buſineſs is, To ſhew how Faith begets Hope; how naturally Hope riſes out of Faith, and is founded upon it. And I ſhall argue from the Nature of Faith, as it ſtands in relation to Hope; ſo it is ſpoken of, *Heb.* 11. 1. *Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen.* It is the Subſtance, ὑπόστασις, *Quaſi fulcrum rerum ſperendarum.* It is *Calvin*'s Notation upon the word, ὑπόστασις, *Inſtitut. lib.* 3 *c.* 2. *Sect.* 41. Faith is that which under-props Hope, and therefore rendred *the ſubſtance of things hoped for*, *à ſubſtando*, denoting not only the ſubſtance of the things hoped for, in the Understanding of a Believer, but alſo the help that Faith gives our Minds to conceive of things to come, as if they were now before our eyes, and in our hands. Faith is *Hypoſtaſis*, that which under-props our Hope, that which Hope ſtands upon. Faith bears up Hope; Hope ſtands upon the ſhoulders of Faith, and looks over into Eternity, upon things to come, which are lifted up as it were by Faith, out of the Futurity, and rendred as preſent to us in their very ſubſtance; that is, The Objects of a lively Hope do affect the Mind of a Belie-

Believer, as much as present Objects do our Senses. Hence Faith is also called ἔλεγχος, the *Index*, Ostension, Probation, or Conviction of things hoped for; that is, it is the evidence of things not appearing; the sight or intellectual Vision of things not seen; it is the Perspicuity or plain Appearance of things obscure; it is the presence of things absent; the demonstration of things occult and hidden; and all this, because Faith doth secure to us what is hoped for from the Promise of God: Evidence is a rational, intellectual thing, the demonstration of something to our Understandings: But the Substance of a Thing is the Thing it self, it is as if it were so, to a Lively Hope thus raised and influenced by Faith. *Faith is the substance of things hoped for, and the evidence of things not seen.* Besides, Faith sees that in Christ that answers all Objections against our Hope. His Power and Ability to save, is unquestionable to every true Believer; whether he will save such vile sinners as we are, many doubts may come in at this door; but it is of the Essence of Saving Faith to believe the Power and Ability of Christ to save to the uttermost; there can be no Faith till then, neither weak nor strong. Where there is nothing to relye upon, there can be no reliance. That which we rely upon

muſt be ſure and certain in it ſelf. Hence Chriſt is compared to a Rock, to a Foundation, to a Corner-Stone that bears up the Weight of the whole Building. He is only mighty to ſave, and muſt be looked upon as ſuch, before a poor trembling Sinner will venture to truſt in him. I grant, they who don't queſtion his Power, may doubt of his Will; as that *Leper*, Matth. 18. 2. *thou wilt, thou canſt make me whole.* Yet when things come to extremity between God and a Sinner, Faith in the Power and Ability in Chriſt to ſave us, will carry it againſt all ſurmizes of any unwillingneſs in him to ſave us: When we are put to it indeed, Faith will make the venture; the Conſideration whether he will or will not ſave thee, is out of doors then; you'll caſt your ſelves upon him at all adventure; *I periſh, I periſh; tho thou killeſt me, I will truſt in thee: To whom ſhould we go? with thee only are the words of eternal life. There is no other name under heaven, ſalvation is in no other*, Acts 4. 12. There is many a ſoul goes to Chriſt for Salvation, who at the ſame time may fear, and think, and it may be, ſay, That Chriſt will not ſave them, will not own them, nor look upon them; but having none elſe to flye unto, to him they muſt, and to him they will go at laſt, if they belong to God; *Lord ſa*

us, we perish, say they. They come to Christ under fears of perishing, as appears by their Outcries; and yet not without some hope of Deliverance, as appears by their Coming. I am perswaded many a dear Child of God goes out of the world, under such a trembling Act of Faith; and blessed are they that do so; for certainly that is dying in the Lord. It may not be so comfortable, yet it is a safe state. And this may be not only the concluding Act of Faith in a dying hour, but Faith may and doth so act in weak Christians at other seasons; it brings them to the feet of Christ full of Fears and Doubts, and there they lye, and there they will lye, till help comes from the Lord. They are long a coming to Christ, but come they will, first or last: It shews they have some hope, more it may be than they themselves take notice of: They express it rather by their Actions than by their Words: They act like those who have hope, tho they speak like those who have none; *Master, save us, we perish!* I must allow something for these doubts and fears of our Acceptance with God upon the account of our own unworthiness, as consistent with the Nature of Saving Faith in the main: Yet whatever shew of Humility they have, they are but a proud piece of Unbelief: And I will further

ther say, That these distrustful Thoughts of Christ's Willingness to save us, are most directly opposite to the Hope in the Text, and do arise, I am persuaded, from a secret Distrust of his All-sufficiency and Power; tho we may not discern this in our selves. That act of Unbelief that is uppermost, and most palpable, goes for all the Unbelief that is in our heart, when it is quite otherwise, if they were searched to the bottom. Unbelief hath many Strings and Fibres; it is a complicated thing, all evil is in it, even Atheism it self; let us carry it how we will, it is a denial of God. See how the Psalmist, *Psal.* 77. 7, 8, 9. under a fit of Unbelief, doth not so much question himself, as God's Faithfulness and Truth; *Is his Mercy clean gone? doth his promise fail for evermore? hath God forgotten to be gracious?* He had forgot himself, and he thought that God had forgot himself: But as I told you before, Faith in the Power of Christ, will carry it at last against all our fears: *At what time I am afraid, I will trust in thee.* As there is something in Fear that makes us draw back from God, so there is something in it that puts us forward. The greater the extremity is, the more apt we are to venture. As a man pursued by an Enemy, and running for his life, tho he may boggle at some difficult pass,

paſs, he tries, and tries again; draws back his foot, thinks he feels the ground ſink under him; but the Enemy being now at his heels, he muſt through, or Periſh; and ſo he ventures without any more ado, and glad he is to find firm ground under his feet; he did not think ſo, till he was upon it. And ſo it is with a weak Believer; Faith doth not preſently drop all its fears when it is coming to Chriſt. Act reliance upon Chriſt, and you will find ſupport, which was the thing you doubted of; by taking hold of Chriſt, you will ſtay your ſelves, and feel your ſelves upheld. A Soul when actually come to Chriſt, is rid of many fears it was under all the while it was coming, and lives under a more comfortable Hope ever after.

Thus you ſee how Faith begets Hope, how naturally it ariſes out of Faith.

In the *Next* place, I ſhall ſhew you, how Chriſt received; or, Chriſt in us, doth cheriſh, maintain, and keep up this Hope in Believers: *Chriſt in us, the hope of Glory*, ſaith the Text.

Brethren! Glory is a great thing, and the Hope of Glory is a great Hope: And great hopes muſt have a great foundation to ſupport them. There muſt be that in the ground of my Hope, that will, at leaſt, make it probable to me, that the thing I

Hope

Hope for, is attainable that way, else it not a rational ground of Hope. Now will make it evident to you, That a Be liever is the most rational man in the wor in all the actings of his Faith and Hop He goes upon sure ground, he hath th cleerest Evidence, the fullest Conviction the most demonstrable Proof on his sid that can be, which heightens his Hope ex ceedingly. Do you make good the foun dation, *that Christ is in you of a truth* and I will make good the Hope buil upon it, and prove it to be sufficientl grounded, provided you are grounded and setled, and stablished in the Faith *Col.* 1. 23. comp. with *Col.* 2. 7. I am sure you will not be moved away from th Hope of the Gospel.

I shall shew you, that Christ is the onl foundation of a Christians Hope of Glory I prove it many ways.

First, Christ removes all that may ob struct *our Hope of Glory*.

Secondly, He hath done all that may rai and strengthen *our Hope of Glory*: All th conduces to it, that any ways tends to in vest us in it, and make it ours.

Thirdly, Christ hath given us a famou instance of the full actual accomplishmen of his whole Undertaking for us in him self.

Fourthly

Fourthly, He hath given us some present earnest of all this in our selves.

Fifthly and Lastly. Lest Death should dash all our Hopes, he hath assured us of a Glorious Resurrection.

If I make out all this to you, there will be no scruple left in the Case, you must needs be convinced, *That Christ in you is your hope of Glory*. I begin with the

First, Christ hath removed all that may obstruct *our Hope of Glory*.

1. He hath overcome the Devil, that grand Adversary to our Souls. *The strong man is bound*, Matth. 12. 29. *Captivity is led captive*, Ephes. 2. 4, 8. *Satan falls like lightning from heaven*, Luke 10. 18. *He that had the power of death is destroyed*, Heb. 2. 14. *The prince of this world is cast out*. Joh. 12. 37. *Principalities and powers are spoyled, triumphed over*, Col. 2. 15. *And thus the head of the old serpent is bruised*, Gen. 3. 15. *We are turned from the power of Satan unto God*, Acts 26. 18. *And for this very purpose, the Son of God was manifest, that he might destroy the works of the Devil*, 1 Joh. 3. 8.

You see how full, how particular, the Scripture is in setting forth the Victory that Christ gained over the Devil: And all, that he might secure unto us this *Hope of Glory*. The devil was once in Hope to bring

bring us all into the same place of Torme with himself; but Christ hath appeare and hath destroyed, and overcome th great destroyer of Souls.

2. Christ hath freed us from the Cur of the Law, and the Wrath of Go *Gal.* 3. 13. comp. with 1 *Thess.* 1. 10. H *hath redeemed us from the curse, being ma a curse for us; and hath delivered us from t wrath to come. He was wounded for o transgressions: He was made under the la* Gal. 4 4. *He fulfilled all righteousness, re quired in the law.* Matth. 3. 15. And

3. Christ hath taken away all Sin, tha causes shame, and is therefore directly op posed to this Glory in the Text. Sin is reproach to a man, it fills him with sham and confusion of face, is a blot upon him leaves a note of infamy upon him: No Jesus Christ *he bore our Sins in his own bo on the tree,* 1 Pet. 2. 24. *That we being de to sin, might live to righteousness.* Whil we live in Sin, and live unto Sin; we liv to the dishonour of God, to the reproach of our Profession, and of all the pretended Hopes that we were under of our Eternal Salvation. *He was made sin for us, who knew no sin, that we might be made the Righteous ness of God in him,* 2 Cor. 5. 21. *He gave h mself for us, to redeem us from all iniqui ty,* Tit. 2. 14.

Thus

Thus you see how Christ hath removed all that may obstruct our Hope of Glory.

Secondly; He hath done all that may raise and strengthen our *Hope of Glory*: All that conduces to it, that any way tends to invest us in it, and make it ours.

1. He satisfies the Justice of God in order to the free Remission of our Sins. We are justified freely by his Grace, through *the redemption that is in Jesus*, Rom. 3. 24, 25, 26.

2. Christ doth not only justifie us, procure Pardon of our Sins; but he also reconciles us to the Holiness of God, by his sanctifying Spirit. Before, we were Enemies to God in our minds by wicked works; but being justified, God doth immediately begin to sanctifie, to reconcile us to himself, to the Power, Purity, and Strictness of Gospel-Holiness; he transforms us more and more into his own Image from Glory to Glory; (all this tends to Glory you see) by the *Spirit of the Lord*, 2 Cor. 3. 8.

God's Holiness inclines him to hate Sin, and his Justice to punish it: And till these Two Attributes of God be for us, there is no *Hope of Glory*. Christ by taking our Nature, put himself into a capacity of suffering for us. He took not on him the Nature of Angels; this is some ground of

Hope

Hope to Man; and having drawn his he
to believe in him, rely upon him, it is a ſu
ſign he intends good unto him. Chriſt h
ing become Man, he doth through our ow
nature, convey himſelf to us in the mo
intimate, familiar manner that can be. H
Spirit enters into us, paſſes through all t
Faculties of our Souls, leaving a Spiritu
Inclination in them all towards God, whi
by degrees prevails over all the ſinful ind
nations of our corrupt natures, making
at laſt perfectly conformable to the Son
God; and this is our Sanctification. *Chr
in us* demonſtrates the Love of God to
ſheds it abroad in our hearts by his Spi
We hope for little from thoſe who have
kindneſs for us, no love to us: But the l
of God moſt eminently appears to u
Chriſt; *Epheſ.* 2. 4. *God having given
his Son, how ſhall he not with him give u
things?* There is ground enough for Ho
Faith having Chriſt, raiſes our Hope
every thing elſe: If Chriſt be ours, al
ours.

Thirdly, Chriſt hath given us a fam
Inſtance in himſelf, of the full actual
compliſhment of his whole Undertak
for us; which I find inſiſted upon in Scri
ture, as an Encouragement to Believe
Saith the Apoſtle, *Heb.* 2. 9. There
many Promiſes and Prophecies not yet co

to pass, many things we do not see fulfilled: But do we see nothing fulfilled? Ay, saith he, we see Jesus entred into Glory, that is enough for us, so 1 *Pet.* 1. 21. saith he, God hath raised up Christ from the dead, and given him Glory; to what end, pray? That your Faith and Hope might be in God. Believers by virtue of their Union to Christ, their Head and Representative, they are in Heaven already, made to sit together in Heavenly places in Christ, *Ephes.* 2. 6.

All is already fulfilled in Christ that you hope for. You hope for full pardon of Sin, full sense of Comfort, full sense of your Justification; you hope for thorough Mortification of your Sin, perfect Sanctification; you hope for full deliverance from all afflictions, for a Resurrection from the Grave; you hope to ascend up to Heaven, to be Glorified there: All this is past upon Christ already; he hath finished Transgression, as to what concerns the Guiltiness of our sins, Christ hath finished it; he hath finished Transgression, and brought in Everlasting Righteousness: It is not a thing to be done, but already actually done; he hath finished Transgression. *Sin when finished brings forth Death*, saith *James*, this is the perfection of Sin, in the utmost extent of its fatal Energy

and Efficacy; when it is finished it brin
forth Death. But Christ's finishing Si
was to prevent Death, the dispatching
out of the World. He by finishing Si
utterly abolished Death, and Sin too, b
the infinite Merit of his precious Bloo
Christ's finishing Transgression, was t
blotting it out, the undoing and reversi
of all that Evil that Sin had brought up
us, that it might not be able to bring dow
a Curse upon us any more.

The consideration of this famous i
stance, is a wonderful support to our Fai
Let me tell you this, that a bare word
Promise concerning things to be done
us, by God, without this famous instan
of their being done and actually acco
plished in the Man Christ Jesus, wo
not have been such a confirmation of
Faith, tho in it self it ought to be;
through our weakness and infirmity,
would not have been such a convinc
confirmation, as now it is in conjunc
with this undeniable instance. It streng
ens the very Word of God, and helps
with more confidence to settle upon
There is nothing we hope for, but
Man Christ Jesus is already possessed
he is Risen, he is Ascended, he is sate do
at the right Hand of God upon his Thro
he is Glorified in our Nature; and wha
done to man, may be done again.

So that Christ is the most rational ground of a Christians Hope that can be.

Fourthly, Christ hath not only given us a famous instance in himself, of the coming to pass of all that is promised to us; but in the *Fourth* place, he gives us present earnest of all this in our selves. *We have the first fruits, the earnest of the spirit in our hearts*, 2 Cor. 1. 22. We *are sealed by the holy spirit of promise, which is the earnest of our inheritance*, Ephes. 1. 13, 14. They who are so sealed, do *walk in the comfort of the Holy-Ghost*, Acts 9. 31. as well they may under so great an Assurance of Glory hereafter. Some Rays of this Glory do shine in upon the hearts of Believers here: *A spirit of glory rests upon them now*, 1 Pet. 4. 14.

Now from these Beginnings we may hope for all that is to follow. Our Light is come, and the Glory of the Lord is risen upon us in some measure already, and is continually rising higher and higher towards a Noon-day Light, which is our perfect day. Thus we are transformed now from Glory to Glory. Believers find it so in themselves: And therefore experience should beget Hope, *Rom.* 5. 4. And then,

Lastly: Lest Death should dash all our Hopes, Christ hath assured us of a Glorious

Resurrection: *If in this life only we hav hope in Christ, we are of all men most misera ble*, 1 Cor. 15. 19. Christ hath taken o this Objection, that we might not be *in bon dage through fear of death*, Heb. 2. 16. It i evident he hath power to raise the dead, a he hath raised himself from the Grave They deny matter of Fact, who deny th Resurrection. 1 Cor. 15. 13. *If there no resurrection, then Christ is not risen*; bu that is matter of fact, *he is risen*; we kno it: *Christ is the first fruits of them that sle* in the Grave: *The first begotten of the dea* Rev. 1. 5. *The first who rose from th dead*, Acts 26. 23. *He is the first-born fro the dead*, Col. 1. 18. *And he will change o vile body, that it may be fashioned like to h glorious body*, Phil. 3. 21.

See what ground there is for your Hop of Glory, from the Resurrection of Chri *That which is sown in dishonour, shall be rais in glory*, 1 Cor. 15. 43. This still mai tains your *Hope of Glory*. *Therefore my b loved brethren*, saith *Paul*, *be stedfast*, u *moveable, always abounding in the work of t Lord, forasmuch as you know your labour not in vain in the Lord*, v. 58. Were the no Resurrection, all the pains we take i Religion, would be labour in vain; but w know our labour is not in vain.

Th

Thus you ſee how *Chriſt in us, is our Hope of Glory*; becauſe Chriſt without us, is now perſonally in Heaven: And if ſince his Aſcenſion and Glorification, he is pleaſed to deſcend down into us by his Spirit, and dwell in us, this is a ſure ſign he intends to bring us to the ſame place of Glory with himſelf. Chriſt was to bring *many ſons to glory*, Heb. 2. 7. And he ſends his Spirit as an earneſt to aſſure us of this. The Spirit never quite leaves that ſoul, into whom he once comes. *He abides with us for ever*, John 14. 16. He comes to take poſſeſſion for Chriſt; he enters in in his name, he ſets his mark upon the Soul; caſts out the Devil, ſeals up the Soul for Chriſt; *Thou art mine*, ſaith the Spirit of Chriſt: *The Spirit it ſelf bears witneſs with our ſpirits, that we are the children of God*, Rom. 8. 16. Saints are ſenſible of this, and do give themſelves unto the Lord: As Chriſt gives himſelf unto the Saints, ſo they give themſelves unto the Lord. *My beloved is mine, and I am his*; they do mutually own each other. And this is the happy day of our Eſpouſals; we are married unto the Lord, and he is become an husband to us, and ever after we dwell comfortably together in Love.

Brethren: If we ſet our minds to know theſe things, the Spirit will ſhew us out of

the Word, what Christ is now doing for us in Heaven; That *he is gone to prepare a place for us*, John 14. 2. *To make intercession for us*, Rom. 8. 34. He is entred in for us as a *forerunner*, Heb. 6. 20. that we may follow after. *He will come again, and receive us to himself*, John 14. 3. We shall partake *of his glory*, Joh. 17. 22. *We shall sit down with him on his Throne*, Rev. 3. 21. These are good grounds of Hope; we should seriously weigh and consider these things, we should ponder them well in our hearts. Some apply themselves with great earnestness to outward Duties of Religion: Others, they study the Controversial part and rest in an Orthodox Judgment, in the bare knowledge of the Truth: And may be neither the one nor the other do attend to the acting of their Faith upon Christ, which only brings down Religion to ourselves, engages our Hearts and Consciences in it: And I am sure till then, let our Profession and Knowledge be what it will, we are not real Christians in the sight of God. *Christ is not in us of a truth.*

I see many Professors wrapt up close in their several Forms, crying, *Lo here*, and *Lo there*; each one contending for his own Opinion, pleasing themselves with their different ways and methods of outward Devotion: Here they rest, and are no further

the

ther concerned in Religion, than to join to ſuch or ſuch a Party, going under ſuch or ſuch a Name. We may ſee many Profeſſors of all ſorts and forms, walking ſoftly to Hell, talking of Chriſt all the way they go. This is Truth; This is Goſpel; This is the Proteſtant Religion; This and that is a good Sermon: And yet it is viſible, that the moſt important Truths of the Goſpel have not that weight with them as they ſhould: They do not carry on the grand deſign of their Profeſſion: They don't live and walk as if they really believed what they ſo ſolemnly profeſs. This is the Charge I have againſt the Profeſſors of this Age; I am afraid of them; I am afraid of you, I am afraid of my ſelf. Let every one examine himſelf. If you know theſe things, happy are ye if you do them. Let us either reſolve to live up to our Chriſtian Principles, or lay aſide that Name to live, by which we deceive both our ſelves and others. Let us lay aſide all Hope of Salvation by Chriſt; or ſtudy Chriſt more who is the only ſure Ground and Foundation of our *Hope of Glory*.

CHAP. IV.

THAT I may take occasion to look a little further into the Text, I shall put this *Query* from the running of the Words as they lye before us, *Christ in us, our Hope of Glory.* The *Query* is this:

If Christ be in us, can we hope for any thing more? If Christ be ours, all is ours. How then can *Christ in us*, beget Hope of any thing further? Is there any thing more than Christ? Can Christ be nearer to us than to be within us? Is any thing beyond Christ? Any thing more desirable than Christ? One would think that *Christ in us* should compleat our Fruition, and not lead out our Souls to a Hope and Expectation of something else. This is the *Query.*

I answer; We must distinguish between the Spiritual and Personal Presence of Christ: Christ is present with us in Spirit here; but he will be personally present with us in Glory hereafter. It is a great deal more; or, as the Apostle speaks, *far better for us to be with Christ*; that is, with his Glorified Person, than for Christ to be in us now by his Spirit. This is in order to that; to fit us for himself, and *to make us*

meet

meet for the inheritance of the ſaints in light. All is ours, if Chriſt be ours: All ours; How? Not in hand, not in full poſſeſſion; but only in Hope, in the account and reckoning of Faith; all is made over and ſecured to us; our Title is firm and good to the whole Inheritance, and all that God hath promiſed; but ſtill the *Inheritance is reſerved*, 1 Pet. 1. 4. We are not yet entred into it, are not yet inveſted with all that belongs to us. God hath begun a good work here, which he will not finiſh till the Reſurrection.

Our Grace lies in the Spiritual Preſence of Chriſt in us here; our Glory lies in the Perſonal Preſence of Chriſt with us in Heaven hereafter. We muſt ſpeak of theſe things as men, and you muſt bear with our infirmity, and with the weakneſs of our expreſſion. I beſeech you conſider what I am now ſaying: The Glorified Perſon of Chriſt will not bear that which the Spirit of Chriſt bears now in the Saints. The Spirit comes to ſanctifie us, comes where Sin is, and caſts it out. Tho the Spirit never mingles with our Sins, yet the Spirit will hold Communion with thoſe in whom Sin dwells, which the Glorified Perſon of Chriſt will not. No unclean thing ſhall enter Heaven: We muſt not think to come ſo near to the Perſon of Chriſt, till we are

per-

perfectly ſanctified. We muſt be without ſpot, or blemiſh, or wrinkle, or any ſuch thing, before we can have immediate Fellowſhip with the Father and the Son in Glory.

The Preſence of the Spirit now, tho it be an inward, intimate Preſence, yet it is but a mediate Preſence through the Word through Goſpel-Ordinances: But the mutual Preſence of God and the Saints with each other in Heaven, is an immediate Preſence, face to face. We had need have no ſpot upon our face then, but be throughly waſhed and cleanſed, that no filth may be found in our skirts. Chriſt hath eſpouſed us now by his Spirit to himſelf here under all our Infirmities: And he ſends his Spirit to put a Beauty and a Comelineſs upon us, to adorn the Bride, to cloth her with beautiful garments againſt the day of his coming, that ſhe may be fit to ſtand in the Preſence of the Bridegroom, *as the king's daughter, all glorious within*, and without too; then, being perfectly ſanctified both in Body, Mind, and Spirit. The Spirit of Chriſt gives us acceſs now into the Grace of God; but nothing but the glorified Perſon of Chriſt can gives us acceſs into to the Glory of God; *Come ye bleſſed*: All are admitted into Heaven by the glorified Perſon of Jeſus Chriſt. The Spirit of

Chriſt

Christ acting now through the Word, in the Absence of the Person of Christ, prepares us for his coming, keeps us waiting for that blessed day: *Rev.* 22. 17. *The Spirit and the bride say, Come.* The spirit saith so in the Word, saith so in the hearts of the Saints, that is, makes them to say so: The whole Church, and every particular Member saith the same thing for himself, *Amen, so come Lord Jesus, come quickly.* If Believers were asked one by one, Whether they desire the Coming of their Lord, they would all agree with *John*, and say, *Amen, so come Lord Jesus*; they care not how soon, *Come quickly.* They are all of a mind in that thing. The earnest longing of every gracious Soul after Christ, are from the Spirit of Christ breathing in Believers, kindling and keeping up strong desires in them after Christ: They retain these desires in their Spirits after death. The Souls under the Altar cry out, *How long, Lord, holy and true*, &c. *Rev.* 6. 9, 10. We are still to conceive of the Spirit, as the Spirit of Christ. It is Christ in us shedding abroad his Love in our hearts, uniting them to himself: He will see we shall not forget him; therefore he dwells in us by his Spirit, to keep up love in our hearts to his Person. And is not this a good ground of hope, That Christ and Saints shall have a joyful meet-

meeting ere long, who do thus continuall
remember each other: The heart of Chri
is towards them, and their hearts are t
wards him. They are joined together i
one ſpirit now. The Glory of the Sain
lies in beholding the Glorified Perſon
Chriſt, becauſe in him they ſee the Hum
Nature ſo highly dignified and exalted
the Divine Perſon of Chriſt. They ſee th
expreſs Image of God in Chriſt ſhining o
in the brightneſs of Glory: They ſee t
Image of Chriſt in themſelves, ſhining
in the Perfection of Grace. *When he ſh
appear, they ſhall be like him*, which is th
Glory.

Thus Chriſt dwelling in us now by h
Spirit, raiſes our Souls to the Hope of t
Glory in the Text.

The *Application* contains a Threefo
Exhortation:

(1.) That you would be perſuaded
examine and prove your Hopes, Whet
they be well grounded, yea or no.

(2.) If you find them otherwiſe, n
ſufficiently grounded upon Chriſt, that y
would be perſuaded to throw away th
vain Hopes, to lay them aſide. And

(3.) That you would earneſtly labo
every one of you, to come under the Pow

of this true Christian Hope in the Text; and then you will know where you are.

I begin with the

First: Let us examine and prove our Hope to be well-grounded upon Christ within us. 2 Cor. 13. 5. *Know ye not your own selves, how that Christ is in you of a truth*, except ye be Reprobates; that is, such (who dying in that state) God will reject at the last day. We should do all we can to secure our Hopes, lest our Crown be taken from us. Hope rises out of Faith; yet we must not so take it upon trust, as not to be able to give a Reason of it, 1 *Pet.* 3. 15. Hope without Faith, is Presumption, Hope without Faith, is without a Reason, a foolish Hope. Till we are justified by Faith, we can have no Hope, but we lye under all the damning Circumstances of our sins, exposed to the Wrath and Vengeance of God. To be without Christ, implies all misery: *Then we have no hope*, Eph. 2. 12. *He that hath the Son, hath life; and he that hath not the Son of God, hath not life, nor shall ever see life*, 1 John 5. 12.

We should not rest till we know this, because it may be known. The Spirit is given us to this very end, 1 John 3. 24. To shew us *that we are in Christ, and Christ in us*, John 14. 20, 21. Such a manifestation of Christ to us, is a great Argument of

his

his love to us, ver. 21. *The Spirit doth testifie of Christ*, John 15. 26. Besides, it is Glory to Christ, to make him our *Hope of Glory*. We render him great in the eyes of men, when we look upon him as one who makes us great. The generality of men know nothing of Christ, but what the Faith and Hope of Christians speak him to be. They understand the Language of your Hope, who have none themselves. How mean thoughts soever they have of Christ, yet they cannot but look upon him as one greatly admired by others, whose expectations from him are so high. Ambition is natural to men; all would have Glory, tho few take the right way to obtain it. The present satisfaction men take in sins, may be great, yet their Hopes of any future good from them, are very small. When they give themselves time to think they are usually surprized with some fear of the ill consequence of their sins; they are under some secret bodings of some evil that will follow: Let them ask their Consciences if it be not so. Therefore that you may have more solid grounds of Future Blessedness, search for Christ within you; rest not till you feel the quicking Influences of his Divine Power and Spirit in yourselves; till you feel Christ living in you. It is one thing to walk as men, another thing

to walk as Chriſtians, in the Spirit of Chriſt. Did we pray more to the Father to reveal his Son in us, form Chriſt in us, make us Partakers of the Divine Nature; waiting for the coming down of the Spirit upon us; we ſhould be endued with Power from on High, we ſhould know what it is to do all things in the ſtrength of Chriſt, to have all our Works wrought in God: What it is to act ſupernaturally, which every Chriſtian ſhould aim at, experimentally to know what it is to act ſupernaturally: They who do ſo, will know that they do ſo; They cannot be well ignorant of that which is ſo new, ſo much another thing from all that is Natural. They are lifted up above themſelves, they are carried away by the Spirit of God, and they may know that they are in that Spirit; every ſuch appearance of God in the Soul, is a manifeſtation of the Spirit; not only to others, but more eſpecially to our ſelves. The Spirit bears Witneſs, that the Spirit is truth; The Spirit witneſſeth with, and to our Spirits.

When the Spirit comes as a witneſs, he ſtands forth diſtinct from our Spirit, that the joynt Teſtimony of the Spirit of God with ours, may be diſcerned from the ſingle Teſtimony of our own Spirit, which could not be, if the Holy Ghoſt when giving in his Witneſs, laying down his propoſition,

on, did not ſtand forth by himſelf, in di
ſtinction from the ſpirit of a man, th
the truth may be confirmed out of th
mouth of two Witneſſes, at leaſt in the Co
ſcience of a Believer.

Some of the Heathen of old had thei
Extaſies and Raptures, were ſenſible the
were acted by a ſpirit higher than thei
own, and thought themſelves Divinely In
ſpired, when they were under the greate
Infatuation of Satan imaginable. But it do
not hence follow, that thoſe who are tru
inſpired by God, may not know it: We
Chriſt in us of a truth, we ſhould find ou
ſelves ſtrong in the power of his Migh
He that is in us, is greater than he that is i
the World; could we take hold of th
great one, and go forth in his Name, Sp
rit, and Strength, we ſhould do gre
things; I can do all things, ſaith P
through Chriſt that ſtrengthneth me; wh
do we then in the ſtrength of Chriſt, whi
we know we could not do of our ſelves?
live, yet not I, but Chriſt liveth in m
We ſhould labour after ſome experience
this in our own ſelves, not to reſt ſatisfi
till we can experimentally ſay it of ou
ſelves: Without this experience, we li
but at a low rate, do no more than other
and ſometimes not ſo much neither
whereas we ſhould hold forth Chriſt, an

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walk in his Spirit, having our converſation more in Heaven, reſiſting the Devil, overcoming the World, denying our ſelves, as thoſe who are ſtrengthned by Chriſt in our inward man ſo to do.

While I am putting you upon this ſearch to feel for Chriſt within you, as the Ground of your Hope; I ſhall lay down Two *Cautions*:

1. This Myſtical Union between Chriſt and Believers, this Spiritual In-being of Chriſt in our hearts, is a great *Myſtery*. We cannot fully comprehend it in this world. Some experience we now have of ſuch a thing in our ſelves; but a perfect, diſtinct knowledge of theſe deep Myſteries, is reſerved for Heaven. Then we ſhall have a clearer Revelation of the Myſtery of the Trinity: *At that day*, ſaith Chriſt, *you ſhall know that I am in my Father, and ye in me, and I in you*, John 14. 20. At that day, but not before: In that day you ſhall know it perfectly; now you know ſomething, you ſee ſomething, tho but darkly; and we muſt be content.

2. Never take that to be from the Spirit of Chriſt in you, that leads you from the Scripture, and would make you wiſe above what is written. Some have run into ſtrong deluſions this way, fancying every thing

they do or say, to be by Divine Inspiration. What tho some are deceived in thinking they have the Spirit of Christ, when they have him not? It doth not therefore follow, that those who have the Spirit *indeed and in truth*, may not know that they have him. One man's Error in this case, cannot overthrow another man's Experience. He that hath not the Spirit, may think he hath him; but he that hath the Spirit indeed, may know he hath the Spirit. Because some men mistake the Truth, it doth not follow therefore, it cannot be known by any. When you seek for Christ in yourselves, and for further Teachings of his Spirit, you should always pray over some Word; have your eye upon some Scripture which you beg a right understanding of; for no inward Revelation is now to be expected; but only of things already revealed in the Word, which the Spirit opens to us; that is, *Christ in us* doth this. But in Heaven we have an Intuitive Knowledge of the things themselves in God, who is the First Spring, the First Cause, the Fountain of all supernatural Truths contained in the Bible. In Heaven we shall know the Truth only as it is in Jesus; now we know it as it is in our Bibles; we know it by the Word, as a Sign and Symbol of the Will of God, from whence we ab-

abſtract all our knowledge of Divine things in a diſcourſive way. But Intuitive Knowledge in Heaven is another thing; there needs no written Word, no other Bible in Heaven, but Chriſt the Eſſential Word of God, who will ſhew us all in himſelf, all Goſpel-Truths do center in him; which ſhews, that for us to be with Chriſt in Glory, is more than for Chriſt to be in us by his Spirit here.

Secondly; Let us lay aſide all vain Hopes, that confound and *make us aſhamed*, Job 6. 20. The Vanity of Hope lies not ſo much in the Object of Hope, as in our Hope it ſelf: The Object may be real, to wit, Life and Eternal Glory: They are gay things, deſirable things, and they are real things too: But we muſt ſee that our Hope be well-grounded: If the Grounds be weak, ſuch as by no juſt Conſequence of Reaſon will bear what we infer from them, then our Hope is vain; we muſt *give a reaſon of the hope that is in us*; and ſuch a reaſon as may anſwer all Objections againſt our Hope. The Object of Hope is *Bonum futurum, ſed poſſibile*: If there be not a poſſibility of obtaining what we hope for, upon the ground we go upon, our Hope is vain, and will certainly make us aſhamed, the iſſue not anſwering our expectation, *Job* 11. 20. comp. with *Prov.* 23. 28.

There are Two Things which the ground their vain Hope of Salvation, Heaven and Glory upon; in both whi they overlook Christ, and pass him by.

1. Their own Righteousness, so far they can pretend to any, they make th most of it, grow proud of it, look to b considered by God for it; as if he was be holden to them for their good Lives, an inoffensive Carriage; that they run not in to the same excess of Riot with others. B alas! what a sandy foundation is this t build our Hope of Heaven upon!

Be not offended at what I am saying, bu weigh it well in the Balance of the Sanctu ry; consider it strictly by Gospel-Light I say this; We may as soon be saved in o Sins, as by our own Righteousness. It is contrary to the Gospel to trust in our ow Righteousness, as to the Law, not to do Our Sins are not more opposite to the Ho ness of the Law, than trusting in our o Righteousness is to the Free Grace of t Gospel. *Not by works of righteousn which we have done, but according to his m cy he saveth us*, Tit. 3. 5. It is true, a Ho Life becomes a Christian; we cannot Christians without it; but it doth n make a Christian: Nothing but Faith Christ doth make a Christian, from whe

all true Holineſs found in Believers, doth ſpring. I have ſometimes told you, That Preaching of Holineſs, preſſing Holineſs with little or no mention of Chriſt, will never bring men to Chriſt; but Preaching up Chriſt will bring men to Holineſs; that is the right ſpring and root of all true Godlineſs. It doth as much belong to Chriſt to Sanctifie us, as to Juſtifie us. We muſt go out of our ſelves for Sanctification, as well as Juſtification. *Who ſhall bring a clean thing out of an unclean? Not one: None but God.* No unjuſtified perſon can be ſanctified.

He whoſe ſins are imputed to him, muſt needs be under the power of them: Sin will live under its own Guilt: If that be removed, ſin dies preſently. If it cannot kill us, it ceaſes to reign over us. *The ſtrength of ſin is the law.* When the Law cannot by any Act of Juſtice belonging to it, curſe us for our ſin, ſin in us grows weaker as to its own Acts hereafter; becauſe we are no longer under the Law, but under Grace, which teacheth us *to deny ungodlineſs.* A man will never be brought off from his own courſe, by all the teachings of the Terrors of the Law, till the Grace of God begins to tutor him, to inſtruct him. The Law was not intended to be our Teacher, but our Judge: It was given to man in his Perfect State, who knew the

whole compass of his Duty, had the Law written in his heart. The breach of the Law left him under the Curse, where he doth, and will lye, till free Grace relieve him, and brings him under the Blessing of the Gospel. The Law shews fallen man his Transgression, but cannot shew him any Righteousness in himself, because there is nothing exactly answering the Law found in man fallen. *Malum est ex quolibet defectu*; The whole Action is sinful, because imperfect.

The Righteousness of the Law, in a strict Legal sense, (for I must be forced to distinguish; I know many in this Age will not understand me; but *they that have ears to hear, let them hear:* I say, The Righteousness of the Law in a strict Legal sense) admits of no degrees; it must be perfect or none: It is true, a gradual tendency towards the exact Righteousness of the Law, is commendable in any; but because it is not a fulfilling of the Law, the Law will not reward it, but punish that man as a Sinner; not because he goes so far in his Obedience, but because he goes no further. A man may do many things, but if he doth not always do every thing that is right in the Law, *the Law will curse that man, and his former Righteousness shall not be remembred.*

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2. The second false Ground of hope, is the Gracious and Merciful Nature of God. How is this cried up! his *Philanthropia*, God's Love to his creature man! And this they think will make God unnatural to himself, and cause him to lay aside his Justice, that he may shew kindness to them who have acted so contrary to him. And therefore they hope God will have as little regard to his own Justice and Holiness, as they have had.

All I shall say is this; That those who reject the only way of Salvation by Christ, in whom the Justice and Mercy of God are reconciled, will find it a hard matter to plead the Mercy of God for themselves in a direct Opposition to his Justice: Whether they can dye in Peace under these Thoughts, let them see to that. Men may talk what they will of their Good Works, and of their inherent Holiness; but sure I am, Nothing but the Righteousness of Christ imputed to us, will remove that Guilt that cleaves to us in every thing that we do; and you will never be Justified till that be done. What is all your Duties, Performances, all Holy Works, What is all this to the Pardon of thy Sin, Man? God never absolves the sinner, never looks upon him as Righteous, till he be found in

Christ, not having on his own Righteousness.

CHAP. V.

Thirdly; *Let us labour to come under the Power of this Christian Hope.*

WHether I shall Propheſie good to you, or evil, from this Text, I know not; it is according to the frame the Word finds you in, which I am now to deliver to you. *If in this life only you have hope in Christ, you are of all men* and wo men *the most miserable.* But I hope bette things of you, of every one of you, tho thus speak; knowing that you all have im mortal Souls, that cannot always live upo the Bodies portion; I am jealous over yo with a Godly Jealousie, and would pro voke you to give a *reason of the hope that in you*; not so much to satisfie me, as to sa tisfie your selves: Give such a Reason may satisfie your own Consciences: An this is all I aim at.

All of us must be either under Hope, under fear, or in a dead, stupid, senseless frame: I will suppose you are all under some hope of Eternal Glory; for truly I see little else appear in the Faces of Profes sors

ſors. They all hope to be Saved and go to Heaven; I am not willing to weaken your Hopes, nor diſturb you in them, unleſs I ſee cauſe: And truly I wiſh, that this Hope do not prove a preſumptuous Confidence in ſome, ariſing from carnal ſecurity. But be it what it will, let us look into the matter, it may be while I am ſpeaking of the Power of Hope, ſome of you may be made ſenſible of the weakneſs of your Hope.

Hope hath powerful influences upon the Mind of a man, makes ſtrong impreſſions, and gives a ſenſe of it ſelf unto thoſe that have it: we can't but take notice of our own Hopes: Many pretend to this Hope, ſay they have it, who have it not: They are willing to deceive themſelves, to flatter their own Souls, to think better of their State than it is; but can give no reaſon that will hold, why they think ſo: And yet they will not be perſuaded otherwiſe; they take it ill to be ſuſpected by thoſe who ſee further into their State than they do; till a through conviction of Sin and Wrath come upon them, they will never be otherwiſe minded. But then all their Hopes vaniſh, their Light goes out in utter Darkneſs, their Spiders Web breaks and becomes vain when they lay any ſtreſs upon it; their Hope is as the giving up of the Ghoſt,

which

which makes them ashamed, fills them with Confusion of Face. Whereas a true lively Christian Hope, will carry us through Death it self, *Prov.* 14. 32. This Hope in the Text is not an empty name, but a real thing, a real Grace, and hath real effects that may be felt, and will be felt by those who are under the Power of it. You know what it is to be in fear, how discompos'd and cast down, how perplexed and troubled, how pale and wan. By the contrary frame, you may know what it is to be under the Power of Hope, which is so reviving, and begets such *strong consolation*, *Heb.* 6. 18. *It is a blessed hope*, Tit. 2. 13. It will comfort us in a Dungeon, there we may sing *as prisoners of hope*, Zech. 9. 12. It is an helmet to receive all Blows, securing the head from hurt, *Ephes.* 6. 17. It is an anchor to keep the Soul steady in a tempestuous season, *Heb.* 6. 19. Great is the patience of Hope, 1 *Thes.* 1. 3. It bespeaks a troubled Soul, as *Psal.* 42. *Why art thou cast down, O my soul, why art thou disquieted within me: Hope thou in God.* There is little comfort for a Christian in this world, if the hope of eternal life be cut off, 1 *Cor.* 15. 19.

First, The usual Effects of this Hope, when it is in any other Power, are these:

1. Hope

1. Hope of Glory, and an earneſt expectation of the coming of Chriſt, are joyned together, and indeed they are almoſt the ſame: Waiting for his Coming; looking for and haſtning to the Coming of the Day of the Lord: Chriſt was called *the hope of Iſrael*, *Acts* 28. 20. Becauſe our Fathers looked for his firſt Coming; and ſo he is now called the *Hope of Glory*, becauſe the Saints do ſo earneſtly look for his ſecond Coming. 1 *Cor.* 17. 2 *Pet.* 3. 12.

2. This Hope and Prayer go together. The Schools tell us, that *Petitio* is *Interpretativa ſpei*; we cannot better expreſs our Hopes, than by wiſhing, Praying, and earneſt breathing after what we Hope for. Would you know, whether you ſhall enter into Glory, and be Eternally Saved? If you have the Spirit of Prayer, you will certainly be Saved: But miſtake not the gift of Prayer (which may be nothing but words) for the grace of Prayer, that lies in the inward earneſtneſs of the heart, ſometimes in Groans that are unutterable: If you can pray inwardly in the frame of your Hearts, with Fervency and Affection in the Name of Chriſt, this is Praying in the Holy Ghoſt; let your words be never ſo few, and your expreſſions never ſo broken and imperfect, if the deſire of your Souls be after Chriſt, it is laid down as an infallible

Mark of your title to Heaven. *Gal.* 4.6, *Because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore we are no more servants but Sons; and if sons, then heirs of God through Christ.* The Spirit of Prayer is a convincing Evidence to those that have it, or else the Spirit of God would miss of his end, if he did not assure us by that assuring act which is put forth for that very purpose: Therefore be much in Prayer. If you are not in that measure of lively Hope as you would, be much in Prayer for Hope. Saints can't but Pray much under Hope. Hope invites to Prayer and disposes to it, if it be but to tell God what we Hope for, which we cannot do but under some present renewed Acts of Hope, which possibly we may not perceive in our selves. Yet however, Pray under all your despondencies for Hope, that God would raise it, and kindle it in you. Though you pray but faintly, weakly through fear and diffidence, yet pray on. God usually comes in with strengthning Grace in the time of Prayer: He saith to the fearful Soul, Fear not; there is a sudden reviving, a shedding abroad of the Love of God in our hearts by the Holy Ghost. We may be under dismal apprehensions of the Wrath of God in the beginning of

Prayer

rayer, and yet conclude with rejoying nd triumphing in his Grace towards us. here are many inſtances of this in the ſalms. Faith, if it be right, knows not ow to conclude a Prayer, till it hath taken ome hold of Chriſt for relief; we cannot ay *Amen*, till then, we cannot come to he concluſion till then; and then the Soul iſes up in a comfortable frame under ſome Hope of Mercy.

Thus Hope is raiſed, nouriſhed, and inreaſed in us by earneſt fervent Prayer.

3. Hope of Glory and Mortification of in go together. *He that hath this hope,* aith the Apoſtle, *purifies himſelf as God is ure*, 1 *Joh.* 1. 3. Every Sin in any meaure Mortified, brings on a further degree f Glory upon us, and leaves a deeper imreſſion of the Image of God upon the Soul; ou reſemble him more, which brings you earer to your Heavenly State, when you hall be exactly like him.

4. Hope of Glory, and Chearfulneſs nder all outward Afflictions, go together. 2 *Cor.* 4. 16, 17, 18. *We faint not, becauſe f that far more exceeding and eternal weight f Glory. You ſhould always hold faſt the rejoycing of your hope firm unto the end,* Heb 3. 6. *Gird up the loyns of your mind, e ſober, and hope unto the End; for the Grace that is to be brought unto you at the Revelation*

velation of Jesus Christ, 1 Pet. 1. 13. are often assaulted by Temptations, ward Afflictions, and inward Deser are ready to sink our hope: We say so times as the Church did, *Lament.* 3. 18. *strength and my hope is perished from the L Our hopes seems to be plucked up even by roots, as a tree that is removed*, Job. 19. yet revives again, and springs up as G turns his face towards us, *filling us with and peace in believing; then we abound in h through the power of the Holy Gh* Rom. 15. 13.

Directions how to get under the Power this Christian Hope; for a Power it ha and it is nothing to us, till we come und that Power.

1. Labour to understand your Hope What it is you look for from Christ, ho great the inheritance is. A *Minor* und Age, who is born to a great Estate, little affected with it, till he comes to kno what he is Heir to; what Houses, Ma nors and Lordships belong to him, then counts himself rich indeed: The Apos prays for this, *Ephes.* 1. 17, 18. *That t God of our Lord Jesus Christ, the Father o Glory, may give to you the Spirit of wisdom and revelation in the knowledge of him: Th*

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eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the Glory of his inheritance in the Saints. Did you know what a rich, Glorious Inheritance is reserved for you, this would mightily raise, quicken, strengthen your Hope: You would count your Hope something then, and rejoyce more in it.

That is the First Direction; Labour to understand your Hopes: Read over the Inventory of God's Gifts bequeathed to you in the Covenant of Grace, till you can say, This is mine, and that is mine, and all is mine through Christ.

2. *Call over former experiences.* What God hath already done for you. Experience begets Hope, as in *Jacob*, *Gen.* 32. 10, 11, 12. *With my staff did I come over this Jordan, and now I am become two Bands; Lord, I am not worthy of the least of thy mercies, deliver me from the hand of my Brother Esau*: Thou that hast done such great things for me, go on and deliver me. Be not afraid of present danger, but remember what the Lord hath done for you; suppress all discouraging thoughts that may arise in thee. *Deut.* 7. 17, 18, 19. *If thou shalt say in thine heart, these Nations are more than I, how shall I dispossess them? Thou shalt not be afraid of them, but shall well remember what*

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the Lord thy God did to Pharaoh, and unto all Egypt. Thou shalt not be afrighted at them, for the Lord thy God is among you, and he will put out these Nations by little and little, v. 21, 22. We complain, things go on but slowly, there is little done; God chuses to do things by little and little; consider what hath been done, and don't make it less than it is; it may seem little in comparison of what shall be; yet in it self, as it is, 'tis very great. And therefore let us argue as *David* did, 1 *Sam.* 17. 37 *Psal.* 3. 7, 8. *Psal.* 9. 10, 11. *Psal.* 143. 5, 6, 7, 8. so *Jehosaphat*, 2 *Chron.* 20. 7, 9, 12 so *Paul*, 2 *Cor* 1. 10. *God that hath delivered, and doth deliver, and we trust will yet deliver.* The remembrance of what God hath done, and doth do, will strengthen our Hope in him for the future.

3. *Converse much with the Scriptures*, especially with the Promises, *that through Patience and comfort of the Scriptures you may have hope*, Rom. 15. 4. How did *David* raise his Hope from the Word of God, *Psal.* 119. in many places, *v.* 42, 72. and elsewhere in that Psalm? When a man gives his word to us again and again, we believe him and reckon our selves sure of what we ask, having so many repeated promises that it shall be done. The Word of God is a living Word in this respect, because as often as we mingle it with Faith, it represents

ſents God ſpeaking afreſh to us in particular; Faith hearing this again and again, is more confirmed. Faith at firſt came by hearing, and the oftner it hears God ſpeaking in his Word, the more it is ſtrengthned in a lively Hope of all that God hath promiſed.

4. *Look upon it as your Duty to Hope in God.* He hath commanded us, becauſe he knows we are apt to doubt and queſtion his Promiſes. It is not preſumption, but Duty to Hope in God, relying upon his free Grace, and not upon our own deſerts; which never begets a true humble Chriſtian Hope, but a proud, arrogant Confidence in a mans ſelf: Whereas the fiducial Confidence of Hope is always derived from Faith, *Eph.* 3. 12.

5*thly and Laſtly.* Look unto the God of Hope. Live in a conſtant dependance upon his Spirit to work it in you. *It is through the Power of the Holy Ghoſt we abound in hope*, Rom. 15. 13. That we are brought under the Power of a Chriſtian Hope, which ariſes from ſuch hidden cauſes, ſuch deep grounds, not known to fleſh and blood, that none but God can demonſtrate the reaſonableneſs and certainty of our Hope. He knows how to beget us again to a lively Hope by the Reſurrection of Chriſt from the Dead, which is

more than a Promise: It is the actual compliſhing of that in another, that mak credible to us, that God can raiſe Dead, and that as he hath raiſed up Ch ſo he will alſo raiſe up us at the laſt Day.

To the former directions add theſe T things following.

If you would ground your Hope an upon Chriſt within you, ſo as to come der the Power of it. Then

1. Conſider well, whether Chriſt be deed in you; whether you have felt quickning influences of his Spirit in own Souls. Chriſt is your life, *Col.* comp with *John* 11. 25. Conſider whether he be indeed your Life; u your Spiritual ſenſes about this; it easy matter to underſtand this Mr There are many who lead a Natural, tional, Moral Life under a Chriſtian feſſion, and may be eſtranged from Life of God all their Days. You ſee *Paul* diſtinguiſhes in the caſe, leſt he ſh miſtake himſelf, or be miſtaken by ot *Gal.* 2. 20. *I live*, ſaith he, *yet not I, Chriſt liveth in me.* And ſo may a S now ſay, I underſtand Goſpel Myſte yet not I as a man, by the Light of my o Reaſon, but as a Man in Chriſt, in t

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Light of Faith; by which I know, not only that such things are revealed in the Word, but also, that they shall be accomplished unto all those who rely upon Christ: Neither can I give any other reason for their accomplishment, but so it is Written, and thus saith the Lord. This is to speak like a Christian, when we resolve all into Christ, becoming fools in our selves, that we may be wise in him. The Life I now live in the Flesh, saith he, I live by the Faith of the Son of God; take away that Faith, and all my Hope as a Christian vanishes away.

You had need have a true Spiritual Light rightly discerning of Spiritual things, to know that Christ is in you, as your Life; it cannot be known but by Faith. Though Faith be very rational in all its arguings from Gospel Principles, yet Faith it self is not properly an act of Reason, but rather in it above Reason; it carries the Understanding above its Reason, to act my Understanding so, as to assent to that which I have no Natural Reason for: This is the knowledge of Faith; a strange way of knowing, which the world counts Foolishness.

Supernatural truths don't rise up into our Minds, as the product and consequent of our Reason; this is humane knowledge

according to our Logick. But all super-natural truths are let down through the Word by the Spirit of God into our Understandings; they are too deep, too mysterious and profound to be conveyed to our Understandings by the ordinary course of Reason: And therefore God opens another door, and lets them into the Soul by Faith. Thus he writes his Law in our Hearts, puts his Truth into our inward parts; Where is the Scribe? Where is the Wise? Where is the Disputer of this World? How does God confound the Wisdom of the Wise from whom he hides these things, which he reveals to Babes and Sucklings: Poor humble Souls, they have the knowledge of the Heavenly Mysteries, and the World know not how they came by it. *Whence hath this man this wisdom, and this knowledge having never learned*? say they of Christ *Matth.* 13. 54. comp. with *John* 7. 15. They wonder'd that any, not brought up in their Schools, should be more knowing than themselves. It is an astonishment to the World, to consider what knowledge poor humble Saints have of things, which they do in no wise understand.

2. *Have a care of too gross conceptions of Christ within you.* You must understand the Text Spiritually: As Reason brings Natural things into your Minds, and gives you

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Intellectual Viſion of them; So Faith brings Heavenly things into your Minds, and gives you a Spiritual Viſion of them. Chriſt is firſt known to us by Faith: There is no knowing him but by Believing in him; no coming to him, no ſeeing of him, but as the Soul moves towards him in the Light of Faith. God ſhines in our hearts, ſaith the Scripture, the Light of the knowledge of his Glory in the face of Jeſus Chriſt; and this Light of knowledge is Faith. When we Believe, we know Chriſt, we See him, we Come to him, we Rely upon him, Rejoyce in him, we Love and Obey him; all the actings of the Soul towards Chriſt, they are from Faith, repreſenting him to us out of the Word. And when we believe the Report of the Goſpel concerning him, we are perſuaded, and muſt be perſuaded of the Truth of that which by a preſent Act of Faith we do Believe: There goes no more to your knowledge, perſuaſion, and ſatisfaction, than real Believing. Faith in its own Nature, is all Evidence; though Fleſh and Blood do contradict this Evidence, ſeek to caſt clouds over it, yet thoſe doubts that ariſe, they come not from Faith, but Unbelief that accompanies it more or leſs in every act we perform.

The more Faith, the more Hope; the more Unbelief, the leſs Hope. Hope will be in a proportion to the degree of our Faith: The Spirit works Faith in us, and then ſhews us Chriſt in the Light of it. Chriſt is let into the Soul by Faith, there he is, and there he dwells, transforming us into his own Image by our Faith in him. As Faith works by Love, ſo the Spirit works by Faith; I mean by our Faith in him. The Spirit knows how to improve our Faith in Chriſt, to draw arguments from thence, to bring us to any thing which the Goſpel calls for.

I am perſuaded I ſpeak to many who have Chriſt within them, who would not quit their Intereſt in him for Ten thouſand Worlds; if ſo, you muſt fetch the reaſon of this from your Hope in Chriſt: What! Not part with Chriſt upon any terms, and yet Hope for nothing from him; not part with Chriſt upon any terms, and yet get nothing by him! He doth not offer himſelf to you upon theſe terms, but that ye may be enriched by him in all things. You diſhonour Chriſt, and forget your Faith, when you don't Hope for great things from him. I Beſeech you, Sirs! Bethink yourſelves a little of your ſtanding in Chriſt; what hold you have taken of Eternal life in him; and don't after all ſay, I have no

Hope.

Hope. Neither would I have you content your ſelves in bare ſaying you have Hope: But ſtir it up, act it, ſhew it, rejoyce in it daily. Hope to the end, that others may ſee, how happy you count your ſelves in Jeſus Chriſt; tell every one you meet, *That Chriſt in you, is your hope of Glory.* We often Preach and Hear of Faith and Hope, but we practice thoſe Graces at leaſure. Sermons of Faith and Hope, don't beget theſe Graces in us, nor draw them out into act: Pray conſider of this; were our hearts changed under the Preaching of the Word, into a frame ſuitable to it, this would be a token for good unto us, that the Lord is indeed among us. If Sermons of Hope did end in lively actings of Hope, we ſhould all go home Rejoycing, Bleſſing and Praiſing of God for his abundant Mercy towards us. Great Hopes can't eaſily be forgotten; we naturally run into our Hopes; we are fond of them, they preſent themſelves to our Thoughts continually, have eaſy acceſs to us, they take up our Minds daily, making pleaſing repreſentations to us of the Good that is coming towards us: I would leave you under the Contemplation of theſe things. Did we converſe more with our Hopes of Heaven and Glory, this would keep ſorrow from our hearts, and cauſe

us always to rejoyce in the Lord. Here is a present Cordial for the Poorest, the most Afflicted and Disconsolate Soul. How uncomfortable soever your present circumstances may be, if you would get up into this Hope, what happy Men and Women would you be! you would count your selves happy, and be filled with joy unspeakable, and full of Glory. None of your wants would pinch you, you would be lifted up above the afflicting sense and smart of any outward Cross that may now lye heavy upon you: All your Afflictions would be light, if compared to this Eternal weight of Glory, which weighs down all troubles, and doth wonderfully alleviate and moderate all your Griefs. You may be sorrowful in the Judgment of others, and yet always rejoycing in your own Spirits from the Power of Hope.

It may be some will say, How can this be? Were we never so high in these Hopes, yet we should grow weary and restless under them, because all is put off to the Resurrection, till the Coming of Christ; and who can tell when that will be? *Hope deferred makes the heart sick*; we may faint under our desires before they come to pass, *Prov.* 13. 10.

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I Anſwer; In worldly hope it is ſo; worldly hope is not ſo ſtrengthned, is not ſo eſtabliſhed, hath not that overcoming Power and Virtue in it, as this Chriſtian Hope hath; for theſe Two Reaſons:

1. Becauſe of the firm Aſſurance we have of the certain Accompliſhment of our Hopes; which cannot be ſaid of any outward, humane, worldly hope. As Chriſtians, we know our *hope will not make us aſhamed*, Rom. 5. 5. comp. with *Rom.* 8. 38, 39. A Chriſtian knows his Hope is founded upon immutable Promiſes, and this doth ſtrangely animate the Power of a Chriſtian Hope.

2. We cannot flag in our Chriſtian Hope, becauſe of the preſent ſatisfaction it gives us: Wordly Hope is but a lank thing, promiſes fair, but hath little preſent influence upon the minds of men to give them any real ſatisfaction; but a Chriſtian Hope doth give preſent ſatisfaction: There is always ſomething in hand, ſome pledges, ſome earneſt of all that is to follow; and this is ſufficient for our preſent occaſions, to ſerve the turn till we have finiſhed our Pilgrimage here below. *They that wait upon the Lord, ſhall renew their ſtrength; they ſhall mount up as with eagles wings; they ſhall run and not be weary; they ſhall walk and not faint,*

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Isa. 40. 31. There is a strange Strength and Virtue in a Christian Hope. The Hope of a Christian is a feeding Hope, a Soul-satisfying Hope; there is no languishing under it, it feeds upon the present overflowings of the Promise. Tho the thing it self is not yet brought forth out of the Promises, yet the Actings of Faith and Hope do cause a strange present overflowing from the Promise, that drops into the heart like Oil to refresh it: I say, the Promises are continually dropping in fresh Comforts, giving us fresh Tastes of the Love and Goodness of God. Now under this satisfaction, our expectation is raised; and this again heightens our present satisfaction; we have enough now, are full, are rich, have all our hearts can now hold; and yet we do see more a coming, with a further Capacity, Skill, and Wisdom to improve it. *I shall see him, but not now,* Numb 24. 17.

The Soul cannot bear more of God in this world, than what comes in by Faith and Hope; and tho we are satisfied in our present state, yet we wait for a change. The Husbandman is satisfied to see the Seed sown, coming up in the green tender blade; but the joy of Harvest is another thing. Nothing but the full Fruition of all that good you are capable of to Eternity, can swal-

swallow up our Faith and Hope, which will be continually reaching out after those things which are before, till we have attained them. In Heaven there will be no need of Hope; but prize it while you live upon the earth, at a distance from your Heavenly Countrey.

If you would know, Whether indeed you are under the Power of Christian Hope, then try the Strength of it in your selves, What it doth in you; How it supports and comforts you.

1. Under all delays of Providence in fulfilling the Promises, can you wait the Lord's leisure, and not make haste, but patiently wait for what you yet see not? this is a sign of Hope in Power, *Rom.* 8. 25.

2. Doth your Hope support you, not only under delays, but when God seems to act contrary to his Promises, to let out his Anger against you? It is no easie matter for us to turn towards God by Faith and Hope, when God turns away in Anger from us, hiding his face. It was well said of the Prophet, *I will wait for the Lord, that hideth his face from the house of Jacob, and I will look for him.*

3. When things seem desperate as to all second causes in the judgment of man, can you

you then count upon the Truth and Certainty of the Promise? And

4. When you are actually surprized with Fears, what doth Hope do then? Doth it check your fears? Doth it raise you above them? *Psal.* 56. 3. *What time I am afraid I will trust in thee.* In the 4*th.* verse it is read thus, *What time I am afraid, I will not fear*: A brave Resolution: *I will not fear what man*, what flesh *can do unto me*: What is man? What is flesh to the great God of Heaven and Earth? *What time I am afraid I will not fear.* If God be for me, it matters not who is against me.

When you can thus reason your selves out of all your carnal fears, it is a sign you are under the Power of Christian Hope. When Grace doth master that sinful Passion that is contrary to it, that is Grace in Power, reigning Grace; it keeps Sin under, it shall not have dominion over us.

CHAP. VI.

How Hope rises from Christ in us higher and higher, till we abound in Hope, and come more fully under the Power of it.

FIrst, viz. *By a frequent serious Consideration of Christ in his Divine Person* and Offices; what his end was in coming into

into the World, in taking our Nature upon him, and in dying for us in that Nature. We ſhould ponder theſe things in our minds, and be intent upon them. We are exhorted to this in order to hope, *Heb.* 3. 1. *and* 6. verſes comp. *Therefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High-Prieſt of our Profeſſion, Jeſus Chriſt:* To what end? *That you may hold faſt your confidence, and the rejoicing of your hope, firm unto the end,* v. 6.

There are Two Effects of this ſerious and frequent Conſideration of Chriſt. (1.) We ſhall know him better; what he is in himſelf. (2.) We ſhall better underſtand our own Intereſt in him, what he is to us; which will mightily raiſe our Hope.

1. We ſhall know what he is in himſelf; I ſay we ſhall know this better, the more frequently and ſeriouſly we conſider of him. This was that which raiſed *Paul*'s Hope, 2 *Tim.* 1. 12. *I know whom I have believed, and am perſuaded he is able to keep that which I have committed to him. They that know thy name,* ſaith the Pſalmiſt, *Pſal.* 9. 10. *will truſt in thee.* By reflecting often upon Chriſt in us, and converſing much with him, we ſee further and further into the Myſtery of the Goſpel; Chriſt opens him-

himself more to us, shines in more clear upon us; gives us a fuller discerning of the deep things of God, which lye at the bottom of the Covenant; we must dig deep to find them out. When we set our selves to it in good earnest, praying the Father to reveal his Son in us, Christ will further *manifest himself unto us*, Joh. 14. 21. That is not spoken of the first saving discovery of Christ in Conversion, but of a further Revelation of Christ to a Soul after Conversion. *He that keeps my commandments, and loves me, to him will I further manifest my self.* So *v.* 23. *If a man love me, and keep my words, we will come unto him, and make our abode with him.* It is not meant of his first coming to a Soul in Conversion, but of an after-Visit that God will give every Converted Soul who waits for him. His Spirit shall teach us all things, and bring all things to our remembrance. The Spirit seldom makes any Repetition of a Sermon in our Consciences, but it is with further light, clearing up matters to us, that which we did not so well understand before. When we act our Faith afresh upon any Gospel-Truth which we have formerly heard and believed, we grow more expert in the knowledge of that Truth; we discern that by an after-Act of Faith, which we could not discern by all former Acting

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of our Faith: And thus it pleases God to supply what is wanting in our Faith, and raise it up by degrees to an higher pitch, making us to grow and encrease in our knowledge of Christ, which makes Hope to grow and encrease in us: We abound more and more in Hope, the more we know of Christ.

2. *Secondly*, We shall better understand our own Interest in him, get a greater Assurance of that which strengthens our Hope exceedingly. Whilst we are under doubts about our Interest in Christ, questioning our state, our Hope is small, it runs very low: Our fears being greater than our Hopes, we are much dejected; there is not that holy boasting and glorying in God, as heretofore; the Soul is now under a Cloud, sits in darkness, sees little or no light. And it is a great Work of the Spirit of God, as a Comforter, to revive our Hopes. Faith may hold out in some Spiritual Reasonings and Arguings from a bare Promise, when Hope may fail as to any present comfortable influence upon the Soul. Faith may keep some hold of the Promise, when Hope is ready to let go the things promised, or at least, to put them afar off from us. Tho it is not impossible, yet, saith a drooping Soul, it seems to me very improbable, that such an one as I should be saved. Here

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is Hope at a very low ebb, labouring under those Difficulties and seeming Improbabilities that shake us exceedingly: But God orders the matter so, that a weak Hope puts us upon labouring after a stronger Faith. When you find your Hopes sinking, then look to your Faith, for the fault lies there; raise that, and Hope will quickly recover it self. By often proving and examining our selves about our Interest in Christ, we come to know it more perfectly, to be assured of it. Want of Assurance doth come from the want of Light in the Understanding; hence that Phrase, Col. 2. 2. *The full assurance of understanding.* When we have intire satisfaction in our Judgment and Understandings, that things are so and so, we know that *Christ is in* [illegible] *of a truth.* We had need make good proof of this, for all depends upon it: It is a Truth Saints are apt to question, when a good Work is begun in them, which they and others take to be Conversion, and which indeed is so, yet the Devil labours to perswade them otherwise; puts in many Exceptions: Tho he knows he cannot overthrow their state, yet such is his Malice, he would rob them of the comfort of it, and hide it from them if he can. He seeks to blind the minds of men, to keep out the Light of the Gospel from shining

n upon us; and when it doth ſhine in, he raiſes all the Miſts and Fogs he can to obſcure it; he would fain turn day into night, nd draw a Cloud over that Day-ſtar that s riſen in our hearts; and therefore we had need have recourſe to Chriſt within us. We ſhould often have recourſe to Chriſt within us, look well upon him, and conſider him; comparing Chriſt in our hearts, with Chriſt n the Word; for we may take a falſe Chriſt into our hearts, an Idol inſtead of he true Chriſt; as the *Galatians*, chap. 1. 6. They had another Goſpel quite different rom what *Paul* preached to them: There vas no ſuch Chriſt, no ſuch Goſpel as they ancied to themſelves: They had a wrong otion of things; thought they muſt join omething to Chriſt, did not ſtick to ſay, Unleſs they were circumciſed, they could ot be ſaved; Chriſt himſelf could not ſave hem without Circumciſion. We ſhould xamine our ſelves about this, Whether our ole dependance be upon Chriſt, or whether we join any thing with him in Juſtifiation, piecing up a Righteouſneſs partly om Chriſt, and partly from our ſelves. I m not againſt Works of Holineſs and Goel-Obedience; but if we do not warily nd wiſely diſtinguiſh between Faith as uſtifying, and Faith as it orders and goerns the Life according to the Rule of Go-

ſpel-Obedience, we ſhall run into end
Diſputes, and never underſtand one anot
Therefore, I ſay, let us conſider whet
or no we rely upon Chriſt and his Righ
ouſneſs for our Juſtification in the ſight
God. We ſhould examine the Principle
which we are carried out to holineſs of
afterward. We may know this by ſearc
ing our hearts, and putting cloſe Queſti
to our ſelves, Whether our whole Tr
and Confidence be repoſed in him alo
Whether we deſire to be found in him,
having on our own righteouſneſs? If we
clear in this, and can ſay from the bot
of our hearts, *None but Chriſt*, *None*
Chriſt, is the ſtay and prop of our Soul
we have nothing elſe to truſt in, or rely
on; then all our Hope of Eternal Life
needs flow from him, and be grounded
on him only. Here we fix, and are
moveable from the Hope of the Goſpel
our days.

Secondly, By imploring the help of
Spirit to ſhew us thoſe things of Ch
which we read and hear from the W
Without this, all our Reaſonings and C
ſiderations of Goſpel-Myſteries will c
to little; we ſhall not have one r
thought of him; *We are not ſufficient of*
ſelves, *as of our ſelves*, *to think a*
thought, 2 Cor. 3. 5. *As of our ſelves*,

not by our own Wit, Parts, and Learning; He ſpeaks this chiefly of Miniſters. And if They ſtand in need of help from God to guide their Thoughts and Meditations of Chriſt, certainly private Chriſtians do. The Spirit *ſhall teach you all things*, Joh. 14. 26. *He will guide you into all truth*, John 16. 13. *He ſhall receive of mine, and ſhew it unto you*, v. 15. And therefore when you ſet your ſelves to think of any Goſpel-Truth, be ſure you look up to God to enlighten you, and to give you good Underſtanding of that Truth as it is in Jeſus; or elſe all your Reading, Hearing, Studying, Diſcourſe, and Thinking, will come to nothing.

The Help of the Spirit lies in Two Things: (1.) In Teaching. (2.) In Teſtifying.

1. In Teaching. The Teaching of the Spirit, and the Teſtimony of the Spirit, are Two Things: We are Taught, that we may Believe; but we *are ſealed after we believe*, Epheſ. 1. 13. For the Spirit bears witneſs, not only to the Truth of the Word, but to the Truth of a Work of Grace in our hearts; and that muſt be wrought, before the Spirit can witneſs to it; and therefore Sealing comes after Anointing, and is diſtinguiſhed from it, 2 *Cor.* 1.

21, 22. *He that anoints us is God, who also hath sealed us, and given us the earnest of the Spirit in our hearts. Who also hath sealed us*; he speaks of it as a distinct thing, as a further work of God upon the Soul; first *Anointing*, then *also Sealing, giving us the Earnest*: There seems to be some difference between these Two Phrases, *Sealing* and *giving Earnest*; *who also hath Sealed us, and given us the Earnest of his Spirit in our hearts. Sealing* implies bare Assurance; but the *Earnest* so assures us, as to put part of the Inheritance into our hand: An *Earnest* is something in hand; but *Sealing* is a demonstrative Evidence of the Truth and Certainty of a Thing to the Understanding only; 'tis all Intellectual.

I shall first shew you, How we are led to the Knowledge of Christ in us, by the Teaching of the Spirit; and then shew How we are confirmed in that Knowledge by the Testimony of the Spirit; and both in order to the raising and strengthning our Hope.

1. The Spirit shews us Christ within formed in our hearts; then teaches us to argue from Christ within us. Consider the Scripture, *Rom.* 8. from 10. to 17. and see what work *Paul* makes of it; how he argues from Christ within; *If Christ be in you, the body is dead because of sin; but the Spirit*

Spirit is life, becauſe of righteouſneſs. If the Spirit be in you, then you are aſſured of the reſurrection of the body. If the Spirit of Chriſt be in you, then you are led by the Spirit, then you know that you are the children of God; and if children, then heirs, joint-heirs with Chriſt, that we may be glorified together. So you ſee he argues up to a lively Hope of Glory; as if he had ſaid, All this doth naturally follow from Chriſt being in you: *He that hath the Son, hath life,* 1 Joh. 5. 12. Believers may have Chriſt, and may have life in him and by him, and yet not know that they have it. *Theſe things have I written to you,* (v. 13.) *that believe in the Name of the Son of God, that you may know that ye have eternal life.* *John* wrote this Epiſtle purpoſely to ſatisfie weak Believers, that whatſoever they thought of themſelves, they had Eternal Life, and he would have them know as much. Put then the Trial of your ſtate upon this very point, Whether you have Chriſt, and in him Eternal Life: Do you make good the former, and we who are Miniſters of the Goſpel, may, by the Bleſſing of God undertake to prove the latter, to your great Comfort and Satisfaction. *Theſe things have I written to you that believe, that you may know you have eternal life.* Then Believers themſelves ſtand in need of ſuch Writings, and Ser-

mons as may help to open the Myſteries of Chriſt to them; and to this end is a Goſpel-Miniſtry appointed to make *manifeſt a ſavour of his knowledg in every place*, 2 Cor. 2. 14, 15. *We are a ſweet ſavour of Chriſt unto God, in them that periſh under our miniſtry*, ſaith he. We muſt ſeek to pleaſe God in our Preaching, and not men, whatever the iſſue be. Men have no ſavour, don't ſavour ſuch Sermons and Goſpel-Diſcourſes that do lead them into the Myſteries of the Goſpel; they are for a more Rational way of Preaching; they love Moral Preaching; but this Myſtical, Myſterious Preaching of Chriſt, and Faith in him, and Union to him, this they count fooliſhneſs; they don't ſavour it; *but*, ſaith he, *we are a ſweet ſavour of Chriſt to God, even in them that periſh.*

2. The Spirit doth not only teach us to know Chriſt in us, but confirms us in that knowledge, by an after-Teſtimony, *bearing witneſs with our ſpirits*, that ſo it is. This fixes and ſettles our minds in a firm perſuaſion of the Truth. Had we no other witneſs but our own Spirits, we ſhould vary and fluctuate in our minds about theſe great Points of the Goſpel; we ſhould be of one mind to day, and of another to morrow. Reaſon is not always conſiſtent with it ſelf; varies in its apprehenſions of things, argues

pro

pro and *con*, according to the different appearance of things, the different Impressions that contrary Reasonings make upon our unstable minds; I say, all these things make Reason very uncertain. Fancy and Imagination are very uncertain and variable, and do strongly influence mens understandings: It is hard to know whether Sense or Reason do lead us; but the Testimony of the Spirit of God is a more uniform Testimony, doth never vary from it self, always passes the same Judgment about the same point: It is not *yea* and *nay*; it doth not say and unsay, but stands to the first judgment; it is purposely given to testifie of Christ, and of the infallible consequents of our Faith in him; which must needs beget Hope. The oftner we appeal to this witness, and hear the Testimony of the Spirit in our hearts concerning Christ, the more are we confirmed in our Faith and Hope. They who are full of the Holy Ghost, they are full of Faith and Hope. When we have found out Christ within us, we should appeal to the Spirit of God, Whether it be not so indeed? Whether Christ be not in us of a Truth? None knows the Son, but the Father; and it is by his Spirit he reveals him in us. Ask the Spirit then, Whether this be the Christ of God, which your Faith hath taken hold of, and

brought into your Soul, to Live, Rule, and Reign there. Did we live in more Communion with the Holy Ghoſt, we could not be ſo much eſtranged from the Life of Chriſt, we ſhould not be ſo unacquainted with Chriſt. No man can ſay, *That Jeſus is the Lord*, but by the Spirit. Say what you will of Chriſt, you underſtand not what you ſay, till the Spirit reveal him in you. There is no thinking, talking, no meditating on Chriſt in our own Light and Strength, if the Holy Ghoſt doth not help us. Believers have a ſenſe of this, that God hath taught them, and ſhined into their hearts; it is in his Light they ſee Light, and have a true Spiritual Diſcerning of the Myſtery of God in Chriſt. You know in the firſt days of the Goſpel, the Spirit bore witneſs unto the Divine Perſon of Chriſt, *That he came from God, and was God*; for the world could believe neither, *John* 15. 26, 27. comp. with *Acts* 5. 32. It was the great buſineſs of the Spirit, I ſay, to teſtifie to the world, That Chriſt was ſent of God, and that he was very God. This the Holy Ghoſt did by many ſigns, and wonderful effects of the Divine Power of Chriſt, wrought through Faith in his Name. And ſo ever ſince, the ſame Spirit breathing in the Conſciences of Believers, doth teſtifie of Chriſt in them, with that Evidence and

Power,

Power, that they cannot withstand, they are convinced and satisfied, That Salvation is only by him; and that relying upon him, their Souls are secured to all Eternity. This begets Peace in their (before affrightned) Consciences.

If you ask, how doth the Holy Ghost bring over the Mind of a man, to be so fully persuaded of the truth of that which Flesh and Blood cannot reveal unto him?

I Answer; The Holy Ghost doth this as a Spirit of Power, *Luk.* 24. 49. Christ is said to Teach us as one having Authority: There is Power and Authority, as well as Teaching, Reasoning and Objective light. I say, the Spirit acts as a Spirit of Power, impressing a sense of God's Love so upon our Hearts, that we cannot but count upon it, rejoyce in it, feeling it shed abroad into our Hearts. The Testimony of the Spirit, is a convincing, undeniable Evidence, able to persuade of the truth of that he bears witness to, against all surmises of Flesh and Blood. Were not the Spirit of Christ, a Spirit of Power, it would be impossible he should ever establish such a a Doctrine, so contrary to all the sentiments of Nature, and to all rational Inferences men can make from any principles of Reason. The Spirit comes as a Spirit of Power,

er, will have the Heart open, will bring over Man to assent, though it be to what his Understanding cannot reach; and this the Spirit of God doth, by particular Application of the Blood of Christ to us by Name; so revealing Christ in us, that we cannot but feel the Virtue of his Blood in our Conscience, cannot but know him, and own him as our Jesus. In all Hope there is a peculiar Application of Promises to our selves; *He that believes, hath eternal Life, John* 3. 36. Is not only perswaded there is such a thing, but that he hath it already begun in him, and shall be further let into it ere long; *We shall be like him,* 1 John 3. 2. *We shall be made heirs according to the hope of eternal life,* Tit. 3. 7. *For the hope which is laid up for you,* Col. 1. 5. There is a particular Application to our selves, of those things we Hope for. It is impossible for a man to Hope, and be no way concerned in his Hope; it is impossible to leave himself quite out of his Hope.

If Christ in you, be your hope of Glory; Then look upon him as the only sure bottom and foundation of all your Hopes, you will prize him the more: We naturally love and esteem that which gives us hope of any goood coming towards us. The Reason why Christ is so little regarded, so lightly set by, is because men are afraid

afraid they ſhall be loſers by him: *Go and ſell all, and follow me*; this is an hard ſaying to ſuch as underſtand not the gain of Godlineſs, the excellency of Chriſt, that he is able to do more for them, than all the World can. *Paul* was ſo perſuaded, *Rom.* 8. 37. Nothing could ſeparate him from the Love of God in Chriſt Jeſus; *Neither life nor death, nor all evils that it was poſſible for men and devils to bring upon him*: *In all theſe things*, ſaith he, *we are more than conquerors*. As if he had ſaid, we are ſo far from being loſers, that we are great gainers, come off with advantage. *Thanks be to God, who hath given us the victory*, 1 Cor. 15. 57. *Thanks be to God who alſo cauſes us to triumph in Chriſt*, 2 Cor. 2. 14. *Thus he overcomes the world, who believes Jeſus is the Son of God*, 1 John 5. 4, 5. *Quenches all the fiery darts of the wicked one*, Eph. 6. 16. *Overcomes by the blood of the Lamb*, Rev. 12. 11.

But after all this, If any ſhould Object and ſay, We cannot rejoyce in this Hope of Glory by Chriſt; we cannot bring our hearts under the Power of this Hope, as you have been perſuading us to do.

I Anſwer; You cannot, but God can; God by his Spirit of Power, can do this in you, and upon you. We have a cloud of Witneſſes to this, in all thoſe Saints in former Ages,

Ages, who have gone Triumphing
Heaven in a Joyful Hope and Expecta
on of Eternal Glory; and you will find
ſo in your ſelves, when the Spirit of G
comes upon you, as a Spirit of Pow
Let me tell you, The impreſſions of t
Spirit, are ſtrange things, till you co
under them; then you feel the powerf
effects of them in your own Souls; will
that done which you thought could nev
have been done; find that made eaſy to yo
which you thought was impoſſible. And th
it will be when you are begotten again t
lively Hope. Many Profeſſors have a de
Hope of Eternal Life and Glory, whi
make no impreſſion upon them; but
lively Hope, hath lively Effects that w
be felt.

It may be you will further Object, a
ſay, It is true, there are ſome who ha
this Hope, and this Joy; But may n
all this be a Deluſion upon falſe Ground

All I ſhall ſay in Anſwer, is this: I wi
you would make the ſame Objections
gainſt your Worldly Hopes, as you do
gainſt this Chriſtian Hope; I am ſure y
have more cauſe. How prone are men
Object againſt the Hope of the Goſpe
And how willing are men to be flatteri
themſelves with all Worldly Hopes! th
follow them, are mightily pleaſed wi
the

them, they all run well, and are well founded. But this Hope of Glory by Jesus Christ, that is an ignote thing, they know not what to make of it. Look to it, Those who are willing to nourish vain Hopes now, will have Hope little enough ere long; they will be Punished with Everlasting Despair in Hell. But alas! with what confidence and security do Men Hope in the Creature! but with what trepidation and doubtfulness do some Trembling Souls Hope in Christ! Methinks their Reason might instruct their Faith, to argue otherwise from Gospel Principles, the consequence of which, Sanctifi'd Reason may discern, and ought to attend unto: You find a Thousand Instances in every Age of such whose Worldly Hopes have disappointed them, and made them ashamed: But never since the World began, could there be one Instance produced of any Believer, whose Hope in Christ hath made him ashamed: It is strange that we should rejoyce so much under that Hope, which seldom or never answers our expectation; and be so much cast down and dispirited under those Hopes of Glory that never fail: I wish you would but ask your selves the Reason of this: It is a sign we are rather Carnal than Spiritual, and savour more the things of this Earth, than

than the things of Heaven. It is a ſhame t
think how little Influence this Hope o
Glory hath upon us. We uſually coun
our ſelves the better for our Hopes; but i
ſeems the Hope of Glory adds little to us
we lay it by, as that which ſpeaks of ſome
thing to come, a great while hence, in ano
ther world, we know not when; we cannot
get our minds to attend to it, and look fo
the accompliſhment of it. And thus w
bereave our ſelves of much good, by ſuffer
ing our Hope to languiſh, as it will do, i
we don't take comfort in it, and daily ſolac
our ſelves with the thoughts of it. To think
of our Hopes, is enough to revive us at an
time, eſpecially when we count them ſur
and certain.

I know not whence it is, but you may
obſerve many Chriſtians to be more in th
Exerciſe of Faith and Love, than of Hop
We reverence the Word, and dare not di
believe that, when we are under little o
no Hope of what is promiſed to us in th
Word. A little Fear drowns our Hope.
We believe the Truth of the Promiſes, bu
in modeſty ſuſpend the application of them
to our ſelves; as if it were a piece of Hu
mility to Believe much, and Hope but little
God is good, and gracious, and faithful, ſaith
the drooping Soul; here is Faith: *But I a*
unworthy, I am leſs than the leaſt of all his
mer

mercies, unfit to receive any thing at his hand: Thus by ſinking our Hope, we do inſenſibly weaken our Faith; for a weak Faith doth always follow a languid Hope; the Promiſes will grow out of credit with us, when in an affected Deſpondency we humour our ſelves too much, in refuſing our own Mercies. It would make our hearts ake, if God ſhould take us at our word, and ſay, Becauſe you will not have this or that Mercy, you ſhall not have it; becauſe you will not have life by applying this and that Promiſe to your ſelves, I reverſe it, call it in, declare, you ſhall never have that Mercy; I ſay, it would make our hearts ake, if God ſhould take us at our word, when in a froward, ſullen fit of Deſpondency. It is a ſlight to his rich Grace, to be ſo ſhy of it, to take but little, when much is offered. Expreſs then the greatneſs of your Faith, by the greatneſs of your Hope. As God hath abounded, yea, ſuperabounded in his Grace towards you, ſo do you abound more and more in your Hope in him. Faith is but a Notion, a mere empty Speculation, when the good things of the Promiſe are not brought down to our ſelves, by a lively Hope; *that we may taſte and ſee how gracious the Lord is:* We never ſuck the ſweet of a Promiſe till then. Therefore judge of your Faith by your Hope, and judge of your Hope

Hope by your Faith; Whether it be well grounded upon the Word; if it be, it can never rise too high; otherwise Hope is an aspiring Passion, and usually flies too high, when it is not fixed upon a right Object; the Soul is overset by it. How are some men intoxicated and drunk with their vain hopes? There is no fear of any such excess in true Christian Hope. No man was ever questioned by God for having too much Grace; we may all complain of too little: More Grace, is the constant Desire of every holy Soul; as there is a Propensity in God to give it; *To him that hath, more shall be given*: God loves to accumulate his Favours, to load us with his Benefits; he gives liberally, that he may draw out our Hope to follow him for more and more still. *Let us then abound in Hope, holding fast our Confidence firm unto the End.*

WHAT

What it is to KNOW GOD in CHRIST.

JOHN VIII. 54, 55.

Of whom ye ſay, That he is your God; yet ye have not known him; but I know him.

CHAP. I.

EVery one of you in this Aſſembly, may be ready to ſay, That the God of *Abraham* is your God; but what if I prove to the faces of ſome Profeſſors, that they have not yet known the Lord? I am from theſe words to ſhew, who among you do, and who among you do not yet ſavingly know the Lord This Enquiry will be as Comfortable to ſome, as it may be Terrible to others; the Lord make it an Awakening Word to

us all. There is no dallying in this matter; 'tis Life Eternal to know God, and Eternal Death not to know him.

Ye say he is your God, yet ye have not known him.

A likely matter indeed, That God should be your God, and you not know him! I am sure you know him not, because you know not me: I know him, but you do not: I know him, and none else do, but such as I reveal him to: Since you refuse to learn of me, I do pronounce you a company of ignorant, formal Professors, quite beside the Truth and Power of Religion, *aliens and strangers from the commonwealth of Israel, without God in the world*; worshipping you know not whom, doing your devotions to an unknown God.

The *Knowledge of God, and of Jesus Christ*, are often put together in Scripture, because we cannot know one, if we do not know both, 2 *Pet.* 1. 2. *Joh.* 14. 6, 7, 9. *No man cometh unto the Father, but by me: If ye had known me, ye should have known my Father also: He that hath seen me hath seen the Father.* And *through the knowledge of both, there is a multiplication of grace and peace to us*, 2 Pet. 1. 2.

Some seek to know every thing but Christ; *Paul desires to know nothing but Christ*

Christ, 1 Cor. 2. 2. The Lord grant that may be the unfeigned desire of every Soul here present.

The *Coherence.*

Because the sense of the Text depends very much upon what goes before in this and the *7th* Chapter; therefore I shall give you a brief *Analysis* of both these Chapters, down to the very Words of the Text.

In these two Chapters there are hot Disputes and Contests between Christ and the *Jews*, about the Divinity of his Person, and the Truth of his Doctrine; Christ maintains both.

In the beginning of the *7th* Chapter, Christ and his Brethren have a consultation about his going up to *Jerusalem* to the Feast of Tabernacles, which was at hand, *verse* 2. The Point they deliberate upon was this, *viz.* Whether he should go up at the beginning of the Feast; his Brethren who did not yet believe in him, *verse* 5. were for it, tho upon very slight grounds, *vers.* 3, 4. Christ is against it, refuses to go then, *verse* 8. *I go not yet unto this feast, but go ye*; I will go when I see my time; *my time is not yet full come*, vers. 8. Christ knew the proper seasons and moments for every part of his Work; so he sends 'em away, but himself

abode ſtill in Galilee, verſ. 9. Upon this, there were great Enquiries after Chriſt, where he was, and why he was not there? This occaſioned a *murmuring among the people concerning him*, verſe 12. About the middle of the Feaſt *Jeſus* appears among 'em, Teaching in the Temple to the admiration of all that heard him, *verſ.* 14, 15. The Points of Doctrine that he there handles, with his Anſwers to all their Cavils and Objections, I ſhall for brevity ſake omit; you may read 'em in that Chapter, from the 16*th.* to the 37*th. verſe*; ſo ends his Sermon at the midſt of the Feaſt.

Verſe 37. He begins another Sermon at the end of the Feaſt, for the Feaſt laſted Eight days; and in the laſt day, that great day of the Feaſt, wherein there uſed to be the greateſt Aſſemblies, *Lev.* 23. 36. *On the eighth day ſhall be a holy Convocation, a ſolemn Aſſembly*: And upon this day, that the people might have ſomething to meditate on by the way, and to carry home with 'em, Chriſt preaches an excellent Sermon about Spiritual Water, *verſ.* 37, 38, *&c.* which had different effects upon his Hearers; ſome believed, and ſome believed not; as it was then, ſo it is now.

The Feaſt being over, Chriſt continues Preaching in the ſame place; you have him early in the morning, *teaching the people in the*

the Temple, Chap. 8. 2. But the *Scribes* and *Phariſees* purpoſely to interrupt his Preaching, put an enſnaring queſtion to him, about a woman taken in the very Act of Adultery, what his Judgment was concerning her, Whether ſhe ſhould be put Death, according to Law in that caſe, *Levit.* 20. 10. How he managed himſelf in acquitting the Woman, to the Shame and Conviction of all his Oppoſers, I refer to your own reading, from the *1ſt.* verſe of this *8th.* Chapter, to the *12th.* verſe. Having diſpatched that buſineſs, he falls to Preaching again, of many weighty and very uſeful Points, ſuited to the preſent condition of his Auditors.

Firſt, He preaches himſelf to be the true *light of the world*, verſ. 12. which occaſioned a long Diſpute between him and the *Phariſees*, about the validity of that Teſtimony which he gave of himſelf; Chriſt vindicates both himſelf and his Doctrine, and proves both to be from Heaven: 'Tis obſervable, how in the cloſe of one Point, Chriſt gives occaſion for another, which he knew their Objections would lead him into (*verſ.* 32, 33.) about Spiritual Freedom, declaring what that is; and that the *Jews* had not yet attained to it, becauſe they were the ſervants of ſin, *verſ.* 34. in bondage to their own Corruptions and

Lusts; this he urges close upon 'em, notwithstanding their vain-glorious boasting of their descent from *Abraham*. Now because my Text comes in upon this Discourse, I shall give you some account of it. The *Jews* to prove themselves to be Freemen, and never in bondage, alledge that *they were Abraham's seed*, vers. 33. They said, *Abraham was their father*, v. 39. and *God was their father*, ver. 41. Christ denies both, and says the Devil was their Father, which he proves by their contempt of him and his Doctrine, as more at large appears in this Chapter. The Sum of all is this; *viz.* They vainly pretend to an Interest in God, who dishonour the Son of God; it is my Father that honoureth me; *Of whom ye say he is your God, yet ye have not known him.*

First, I shall make good the Words of our Saviour against the *Jews*, and prove, That they knew not God, because they knew not Christ the Son of God.

God cannot be savingly known, but as he hath revealed himself in Christ. God hath revealed himself to the *Jews* in his word, not only as the Creator of Heaven and Earth, and as that God who brought them out of *Egypt*, (so they knew him); but that he intended to send his Son into the

the world, the Seed of the Woman to redeem Man. *Zech.* 9. 11. *Iſa.* 45. 17. Had the *Jews* believed this, they would never have treated Chriſt ſo ſcornfully, ſaying, *Where is thy Father?* v. 19. Such a ſpiritual Redeemer they looked not for, they thought the *Meſſiah* ſhould be ſome Temporal Prince, who ſhould come of ſome Noble Family, with great attendance, armed with Power and Strength to deliver them from the *Roman* Yoak; to reſtore the people to their Liberties, to enlarge his Dominion over other Nations, keeping up the *Moſaical* Polity every where; they never dreamed that the Son of God was to come in man's Nature to dye for Sinners, to bring in a new Everlaſting Righteouſneſs and Life; though all this was foretold in the Old-Teſtament, yet they did not ſo underſtand it. All outward deliverances promiſed to the *Jews*, were through Chriſt. So to unbelieving *Ahaz*, *Iſa.* 7. 14. All Mercies promiſed to the *Jews*, hung upon the Kingdom of *David*, which pointed to Chriſt. *Iſa.* 55. 3, 4. *Jer.* 23. 3, 4, 5, 6. *Ezek.* 34. 22, 23. and *Ezek* 37. 25, &c. All the hope of *Iſrael* in all Ages, was repoſed in Chriſt only: *Zech.* 9. 9. &c. *Amos* 9. 11. &c.

The Goſpel being firſt to be Preached to the *Jews*, Chriſt ceaſed not to Preach to

them; notwithſtanding all their ſcorn and contempt of Him and his Doctrine, expreſſed by their Contumelious words, and wicked attempts to take away his Life. *They took up ſtones and caſt at him*, v. 59.

'Tis evident that the greateſt part of the *Jews* did not know God, though the *Pſalmiſt* ſays, *Pſal.* 76. 1, 2. *In Judah is God known, his name is great in Iſrael; in Salem alſo is his Tabernacle, and his dwelling-place in Sion.* Yet Chriſt here reproves them for their ignorance of God, even in *Jeruſalem.* According to that of the Prophet *Iſa.* 1. 3. *The ox knoweth his owner, and the aſs his maſters crib: but Iſrael doth not know, my people doth not conſider:* So, *My people is ſottiſh, they have not known me, they are ſottiſh children, they have no underſtanding*, Jer. 4. 22. No wonder the *Gentile* world knew not God; but that his own people the *Jews* ſhould not know him, this is ſtrange! They knew there was a God, and did worſhip him according to the Law, but not according to the Goſpel; therefore though they ſaid they knew him, yet not doing the Duty of thoſe who rightly know God, they are ſaid not to know him. But,

Secondly, to bring down the point nearer to our ſelves.

1. *Obs.* Many do pretend to an Intereſt in the God of *Abraham*, as their God and Father, who yet know him not.

As there were many carnal *Iſraelites* of old, who had a form of knowledg in the Law, *Rom.* 2. 20. So there are many formal Chriſtians now, who have a form of knowledg according to the Letter of the Goſpel, and yet do not truly know God in Chriſt Jeſus. Many call God their God and Father, whom he will never own for his true Children. God owns none for his Children, who do not own Chriſt for his Son, carrying it towards him accordingly: Our relation to God as Children, ſprings from our relation to Chriſt the Son of God; our union to Chriſt by Faith, proves our adoption; but whilſt we are without Chriſt, *we are looked upon as aliens and ſtrangers, as without God in the world*, Eph. 2. 12.

I ſhall include all that I have further to ſay from this Text, in this general obſervation, *viz.*

2. *Obſ.* A right ſaving Knowledge of God, is only in and through Chriſt: We cannot know God unto Salvation any other way.

From the *Analyſis* of theſe two Chapters, and the coherence of the Text with the Context; it plainly appears by theſe words of our Saviour to the *Jews*, That none

none do truly know God the Father, who do not acknowledg Chriſt to be the Son of God.

All the ſaving Knowledge we have of God, is from the Knowledge Chriſt hath of God, who lying in the boſom of the Father, hath declared him to us, *John* 1. 18. *John* 14. 9.

We ought not to ſpeak any thing of God, but what he has ſaid of himſelf in his word: Theology is the Doctrine of God concerning himſelf, concerning his works and his will.

Chriſt, as man, was ignorant of ſome things, and knew no more than the Father revealed to him. *Mark* 13. 32. ſo *Joh.* 7. 16, 17. *My doctrine, ſays he, is not mine, but his that ſent me*; *'tis of God, I ſpeak not of my ſelf*, or from my ſelf, but as I hear. *John* 5. 30. So he received the Revelation from the Father, *Rev.* 1. 1.

As our Knowledge of God flows from the Knowledge Chriſt has of God; So our Knowledge of Chriſt is from himſelf. *John.* 14. 21. As he does by his Spirit reveal himſelf to us, ſo he doth reveal the Father to us in himſelf. *Mat.* 11. 27. *John* 6. 46. No man hath ſeen God at any time, no not *Moſes* himſelf hath ſeen the Father, but had all from Chriſt, who gave the Law upon the Mount, *Acts* 7. 38.

Whatever

Whatever Notices there may be in the minds of men, of a Deity, yet they know not God aright without faith in Christ.

Saving Knowledge, is that by which we understand the right way of a sinners salvation by Christ; or it's the Knowledge that shews us what we must do to be saved. A convinced sinner is at a great loss about his Salvation, till God open to him the Mystery of his free Grace in Christ, giving him thereby the Knowledge of Salvation, *Luk.* 17. 7.

God's love is towards the Elect, before they know him, but it is not in them till they know him; then they understand how they are beloved of God; his love is shed abroad in their Hearts, Rom. 5. 5. *'Tis in them:* John 17. 26. *And I in them*; Not only for them, but in them; before we knew God or Christ, Christ had suffered for us, interceded for us; but before Faith, he is not said to be in us: *i. e.* Not to live in us by his Spirit, that we may live to God, *Gal.* 2. 20.

This Saving Knowledge of God, which I am now speaking of, is not the Knowledge of his Essence, but of his Grace, Love, and Good-Will towards us in Christ, and this the only begotten Son declares to us, *John* 1. 18. ἐξηγήσατο. This word ἐξηγεῖν, is *plenior & perfectior rerum explitio.*

CHAP.

CHAP. II.

THat I may more distinctly open you the nature of this savi knowledge of God in Christ, I sh shew

1. *What may be known of God out Christ.*
2. *All that may be known of God out Christ, is better known in and by Chri*
3. *What may be known of God in and Christ, that cannot be known any ot way.*
4. *What it is to know God in Christ.*
5. *What a true saving knowledge of G implies.*

1. What may be known of God out Christ, *viz. The invisible things of G even his eternal Power and Godhead,* Ro 1. 19, 20. This Natural Philosophi knowledge of God, though it be n sufficient to Save us, yet 'tis sufficient Damn us; to render us inexcusable, a consequently to justifie our Damnation. may convince us of Sin, but does not en ble us to shun it, or to do Good; to addi our selves to it in a constant way, this is special work of the Holy Spirit. Natur

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Concience knows ſomething of God, but nothing of Chriſt, till our Ears are opened. *Pſal.* 40. 6. *Aures perfodit*, digged or bored our Ears; There is an obſtruction, a ſtoppage in all our Natural faculties, that Spiritual objects can't enter, till we are Spiritually enlightned, till God moves our Hearts to aſſent to this Divine Revelation of God in Chriſt, ſo giving us knowledge, which is an effect of Divine Power, 2 *Pet.* 1. 2, 3. *Eph* 1. 19 2 *Theſ.* 1. 11. Which overthrows the Pelagian Doctrine, aſſerting it to be in man's power to believe, contrary to 2 *Cor.* 4. 7. and 2 *Cor.* 2. 5. *in the Power of God, i. e.* In the irreſiſtible efficacy of his Grace: Though all Natural men do reſiſt Grace at firſt, yet Grace overcomes them at laſt; takes away all final prevailing reſiſtance, *turning the heart of ſtone into a heart of fleſh*, Ezek. 36. 26. Beſides, to be able to reſiſt the Grace of God, is no Argument of man's Power, but of his Weakneſs, Malice, and Pride.

The *Gentiles* knew God by the Creation, but not by the Scriptures, forbidding inward Luſt and Concupiſcence, which natural light does not, *Rom.* 7. 7. They judged thoughts to be free; for this reaſon the *Gentiles* are ſaid, *not to know God*, 1 *Theſ.* 4. 5.

2. All

2. All that may be known of God out of Christ, is better known in and by Christ: By Reason we know that the World was made, but by Faith we know it more certainly, *Heb.* 11. 3. The light of Nature gathers up something from the Works of God, but Faith gathers up more from the Word of God; the Word speaks more distinctly than the Works of God do; these hold forth something of God in the general Notion of a Deity, but leave us in the dark where to find out this God: They speak out God to our Reason, by some remote consequences, leading us up to a first cause, and in a discursive way convincing us of the Being of a God; but few men have such Logical heads, as to keep themselves under the power of these reasonings; they are apt ever and anon, to sink at last into practical Atheism: He is a Practical Atheist, who does not order his life according to those inward speculations he has of God. The Word holds forth God more powerfully, and directly to our Faith, shewing us that God in Christ which it speaks of: Since in the Wisdom of God, *i. e* by the Fabrick of Heaven and Earth, setting forth the Wisdom of God, the World cannot by all its Wit and Wisdom, comfortably know God unto Salvation, therefore he calls us to Faith in Christ, 1 *Cor.* 1. 21. 3. What

3. What may be known of God in and by Chriſt, that cannot be known any other way, *viz.*

His Pardoning Grace, which as Sinners, we are moſt of all concerned to know; all other Attributes of God make againſt us, without the knowledge of this, which makes all to be for us. The way of a Sinners Salvation, is no where revealed, but in Chriſt; the laſt word the Law ſpeaks, is Death, *in the day thou eateſt, thou ſhalt dye*, and ſo leaves us under that Sentence, till the day of Execution.

The Devils knew God, without a Redeemer, and therefore tremble, *Jam.* 1.19. The *Gentiles* knew God, but not in Chriſt, *Rom.* 1. 20. The *Jews* knew God as the Creator of the World, as their Deliverer out of *Egypt*, as the founder of their Commonwealth, but not as the Father of Chriſt, the true Meſſiah: All this knowledge of God out of Chriſt, does repreſent him to us only as our Judge; which leads a Sinner to utter Deſpair, overwhelms him with a ſenſe of God's Wrath. 'Tis only in Chriſt that we look upon God as a Saviour, freely pardoning all our Sins: This Pardoning Grace flows down to us only through Chriſt, *In whom we have redemption through his blood, even the forgiveneſs of ſins*, Col. 1. 14. *Being juſtified freely*

freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through Faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. 3. 24, 25. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*, 1 Tim. 1. 15. *Who hath saved us, and called us with a holy calling: Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began; But is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel*, 2 Tim. 1. 9, 10. From all these Texts it plainly appears, that God never had a thought from all Eternity of Pardoning Sinners, but only in and through Christ; and what applications we have made, and do make every day unto God in the Name of Christ for the Pardon of Sin, does highly concern every one of us seriously to consider. This hidden Mystery of God's Pardoning Grace, unknown to the World before, *Mat.* 13. 35. is revealed to us in and by Christ, *being intimate with the Father, even in his bosom*, Joh. 1. 18. *And what he hath seen and heard, that he testifieth*, John 3. 32.

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Let us receive his Teſtimony, and ſet to our ſeal that God is true, and will never pardon any who believe not in Jeſus The end of his Coming into the World in our Nature, was to manifeſt the Name of God to his Elect, *Joh.* 17. 6. to tell us all things relating to our ſalvation, *Joh* 4. 25. *Therefore let us hear him*, Mat. 17. 5. by Chriſt Angels have a clearer knowledge of God, *Eph.* 3. 10. He is ſeen of Angels as the Redeemer of the World, and he only gives us underſtanding of thoſe truths that lead unto Eternal Life, 1 *Joh.* 5. 20. *He is the way, the truth, and the life; no man comes unto the Father but by him*, Joh. 14. 6.

4. *What it is to know God in Chriſt*: Of this only in general, to make way to the laſt Head, which I ſhall more enlarge upon.

He that knows Chriſt to be God, knows God in Chriſt; this needs no proof. But what is it know Chriſt to be God?

Anſwer. To own him to be the Eternal Son of God. When do we own him as ſuch? *Anſ.* when we acknowledge him to be *indeed the Chriſt, the Saviour of the world*, Joh. 4. 42. Truſting in him for the Pardon of Sin. *Jer.* 31. 34. *They ſhall all know me, from the leaſt to the greateſt, ſaith the Lord: for I will forgive their iniquity, and I will remember their ſin no more.* Till

we know God, to be a God of Forgiveneſs, caſting our ſelves by Faith upon Chriſt, for the pardon of *our* Sins, we do not ſavingly know the Lord.

To know, in the ſenſe of the Text, includes in it, Faith, Love, and Approbation; Faith in the Truth, Love to the Truth, and a hearty Approbation of the Truth which we profeſs to know; teſtifying all this, by our ready ſubjection and obedience to it. As to know, is to love and approve, *Pſal.* 1. 6. So not to know, is to diſallow, to diſown, to diſapprove, to hate that which I do; I allow not γινώσκω. *Rom.* 7. 15. I know not; and therefore know not, becauſe I allow not, I hate it: So the Lord ſaid to the fooliſh Virgins, *Mat.* 25. 12. *I know you not, i.e.* I do refuſe, reject, and condemn you. So *Joh.* 17. 25. The World is ſaid not to know the Father, becauſe they rejected that Revelation which he made of himſelf in Chriſt. The *Galatians* in their Pagan ſtate, are ſaid not to know God, *Gal.* 4. 8. ſome knowledge of God they had by the creatures, but none in Chriſt, and therefore are ſaid not to know God.

This ſaving-knowledge of God in Chriſt is altogether Spiritual, and lies in the ſpecial light of Faith, diſcerning the Godhead of Chriſt; and therefore inclining us to

to truſt in the Merits of his Precious Blood, for the Pardon of all our Sins. 'Tis a very groſs corrupt Interpretation of that Text, 2 *Cor.* 5. 16. that the *Lutheran* Divines give, *Tho we have known Chriſt after the fleſh, yet now henceforth know we him no more. i.e.* ſay they, in favour of their Ubiquity, Tho we have known him as a Body circumſcribed and limited to a certain place while on earth, yet ſince his Aſcention, we know him ſo no more; but ſuppoſe a Corporeal Ubiquity by virtue of his Divine Glorified Perſon; which is in effect to deny the Truth of his Human Nature, by aſcribing that to it, which is altogether inconſiſtent with it.

The Apoſtle's meaning is plainly this, *Henceforth know we no man after the fleſh,* i.e. I and all true Believers ſince our Converſion, bear no affection, no carnal worldly reſpect to any man living. Tho once we knew Chriſt after the fleſh, *i.e.* as the world knew him by his outward appearance only, ſlighting and condemning that in him, in his ſtate of Humiliation, which the world ſo much deſpiſed. Then we looked upon him as a mere Man, as an Impoſtor worthy of death; therefore we blaſphemed him, and perſecuted all his Followers: This was the ſenſe of the fleſh: But now we look upon him in the Light of

the Spirit, as the Son of God, who died to save us from our sins.

They counted *Paul*'s Ministry inferior to that of the other Apostles, because he had not conversed with Christ on earth. What tho, says *Paul*, I have not known him after the flesh, as you have, who boast much of this, That you knew his Parents, his Brethren and Sisters, where he was born and bred, *&c.?* Yet I spiritually know him by Faith, as the Redeemer of the world, tho I have not known him after the flesh as you have; neither do I desire henceforth so to know him; *i.e.* to account of him according to any mere human Endowments or outward worldly Circumstances; but I judge of him according to his Divine, Supernatural Excellencies, and so I admire and magnifie him.

When *Paul* says, *We know Christ no more after the flesh*, flesh here is not taken for the substance of the flesh, but for the qualities or natural Passions of his Human body being liable to all those natural, yet sinless Infirmities of Human Flesh: He was hungry, athirst, weary, *a man of sorrows, and acquainted with griefs*: 'Tis not said, we know no more the flesh of Christ, but we *know no more Christ after the flesh*; i. e. according to that mean, outward appearance he made in the world, in his state of Humi-

liation

liation: Our thoughts run higher now, to Christ glorified in Heaven, in our Nature. These words, *Not to know Christ any more after the flesh*, must not be taken in *Servetus*'s sense, as if the Human Nature of Christ were now quite swallowed up by the Divine; as if Christ had now put off his Human Body, and was turned into a Spirit. This overthrows the whole Foundation of Christian Religion.

Tho the Papists many of 'em seem to be against the *Lutheran* Ubiquity, yet 'tis evident, That neither the Doctrine of Consubstantiation, nor Transubstantiation, can possibly stand without a Corporal Ubiquity; and therefore both must fall to the ground, as having no foundation in Scripture.

The Apostle's meaning is, That we don't know Christ now, according to the sense of the flesh, but by a Divine Spiritual Knowledge, as New Creatures. *Vers.* 17. *Therefore if any man be in Christ, he is a new creature.*

CHAP. III.

What a true saving Knowledge of God implies. Being the Fifth and last Head.

WHat that Saving Knowledge of God in Christ, that every new Creature hath, does imply, I shall more particularly shew; some things first premised; *viz.*

1. True Religion flows from, and is grounded upon a right Knowledge of the True God.

2. A Religion without a God, is a very strange unaccountable thing, no reason can be given for it.

3. A man without a God, is a very lonely solitary Creature, he would not know what to do with himself under extraordinary difficulties and distresses, if he had not a God to go unto, and to rely upon.

4. Man by Nature is a devout Creature, he will have a God, and a Religion; he hath a Conscience, and therefore he must have a God, and a Religion of some sort or other.

5. Man by Nature is prone to Idolatry, grosly mistaken in the choice of his God.

6. Many

6. Many of the more civilized ſober Profeſſors, even of Chriſtianity, are apt to reſt in general Notions of a Deity; when they don't know God himſelf, they don't know him who is God.

My Text leads me to ſpeak of *The Knowledge of God in Chriſt*; if what I ſhall ſay be not ſo plain and eaſie as you would have it: Pray remember that I am ſpeaking of that *great myſtery of godlineſs, God manifeſt in the fleſh; which no tongue, neither of men or angels, is able fully to ſet forth and to expreſs*: Yet I hope (through the guidance of the Spirit of God) what I ſhall deliver upon this high Subject, will fall in with the Conceptions of your Faith, and with the Spiritual Apprehenſions of an Enlightned Mind. Now I proceed:

A True Saving Knowledge of God, implies theſe Three Things:

1. *A Knowledge of God in the Perſon of Chriſt Incarnate.*
2. *That God manifeſt in the Fleſh of Chriſt, is the only True God.*
3. *That this only True God manifeſt in the Fleſh, is our God.*

CHAP. IV.

Of the Knowledge of God, in the Person of Christ.

WHat this Personal Knowledge of God in Christ is, I shall explain. We conceive God to be a distinct Being from all created Beings; above all, beyond all, and before all; the only *Jehovah*, the Great Essentiator, who is an Eternal Being himself, and gives Being to all other things; this God we cannot see with our bodily eyes, but with the eyes of a mind spiritually enlightned we may; *i.e.* we may see him by an eye of Faith, conceiving him to be all that which he hath revealed himself to be in Christ. Till we see God in the Person of Christ the Mediator, we have no certain Object for our Faith to fix upon; our natural Notions of God will never carry us to any Person who is God; the Scriptures only lead us to Christ, as the Son of God: The Person of the Father and of the Holy-Ghost, are invisible; but the Second Person hath made himself visible, by taking our Nature upon him, and is the only True Visible Image of the Invisible God: He is God-Man; which signifies not Two Personalities, but Two Natures uni-

united in One Divine Person: The Person of Christ Incarnate is Divine, tho many in the days of his flesh here, saw his Person, who did not own his Divinity; they saw him who was God, but did not own him to be God; 'tis Saving Knowledge only, that gives us a true sight of God in Christ; we never see him till then: God in Christ, is God indeed; all other representations of God, do change his Glory into a lye; they are all idols and vanities: *The Heathens became vain in their imaginations, multiplying gods to themselves*; but never agreed who was the only true God. Christ said to the *Jews*, vers. 19. *Ye neither know me, nor my Father*; *if ye had known me, ye should have known my Father also*; because the Will of the Father concerning the Salvation of Sinners, is revealed by Christ.

To believe the Being of a God, That there is a God, and to believe in God, are two things: The light of Nature leads to the former, but not to the latter; because we must have a particular, distinct Knowledge of God, *i.e.* of him in particular, who is God, the only True, Living, Eternal God; we must know his Name, his Attributes, his Power, Wisdom, Infinite Love and Mercy: We must be able to prove all this from Divine Revelation, before we can have sufficient ground for our

Faith

Faith and Hope in him; to believe we know not why, in we know not whom, is not Faith, but fond Credulity; this way we render Faith a very irrational thing; a mere fancy: We cannot prove the Attributes of God, but by the Almighty Acts and Works of God; we believe him to be God, for his Works ſake, which the Word gives us ſo full an account of. 'Tis ſtrange to ſee what a ſlight Knowledg of God men do reſt in, repoſing ſo great a truſt as they pretend to do, in one whom they know not whether he be able to anſwer that truſt; they worſhip they know not whom; they truſt they know not whom: Tho they own God, whoever he be, to be Almighty, Infinite in Wiſdom, Love, *&c.* yet they chuſe a God for themſelves, who is none of all this, and ſo deceive themſelves. General Notions of Infinite Power, Wiſdom, *&c.* unleſs we ſee where to place them, and to whom they do belong, are but empty ſpeculations, no ſufficient ground for our Faith. Chriſt has outdone all that ever were called gods; and therefore he only deſerves that Name, who has in himſelf revealed the true God to us; all the Idols of the world are vanities.

The Son of God hath made himſelf viſible, by taking our fleſh upon him, and through that veil we look in upon the whole

whole Trinity, and know all that is called God in Chriſt Jeſus: *He that hath ſeen me, hath ſeen the Father*, John 14. 9. hath ſeen the Infinite Power of that Holy Spirit put forth by me.

No mere Creature holds forth two Natures; but the Perſon of Chriſt does, and therefore is the only Image of the Inviſible God, holding forth all that is contained in the Infinite Eſſence of the Divine Nature, truly repreſenting God in all his Eſſential Properties, as God and his Father. Chriſt is properly the Image of the Father, not of the God-head, for that is really in him, he is *very God*: The thing it ſelf cannot be ſaid to be the Image of it ſelf; Chriſt and the Father are one in the Eſſence of the God-head. *I and my father are one*, John 10. 30. But Chriſt is not the ſame Perſon with him whoſe Image he is: When Chriſt is ſaid to be the Image of God, God is taken perſonally for the Father, not eſſentially for the Divine Nature: I am not now ſpeaking of the Characteriſtical Differences of the Three Perſons, but of the Unity of Eſſence in which they all agree: *Theſe three are one:* If you would know what manner of God, the Father is, you muſt look upon Chriſt his Image, and conceive of him according to that manifeſtation of himſelf in the Fleſh of Chriſt, who has

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in that very flesh expressed and acted over all the Divine Attributes of God, in the Miracles he wrought upon earth, letting out a Divine Power through our humane Nature, acting as God in our flesh: Something of God's Glory appears in the Works of Creation, but the Brightness of his Glory shines out only in the Face of Christ; as men are known by their faces, so God is known by Christ: God having in an ineffable manner communicated his Essence to Christ, he is therefore χαρακτὴρ τῆς ὑποστάσεως, the *express image of his person*: As he holds forth the Glory of God to us, he is called ἀπαύγασμα, the *brightness of his glory*.

This is that Divine Person, upon whom the eye of our Faith must be fixed; I say the eye of our Faith, because many who looked upon Christ with their bodily eyes when he was upon Earth, saw the man Christ, but saw not God in that man; Nay, they Crucified him as a Blasphemer, for saying he was God.

Obj. How can we now see God in the Person of Christ since his Ascension? Who shall Ascend into Heaven after him?

Answ. You may as well, (nay, upon some accounts better), discern God now in the Person of Christ since his Ascension, as they could who were present with him upon

on Earth; for they could not diſcern his Godhead, but by Faith, and ſo may we now. But you will further

Object. We cannot ſee his Perſon.

Anſw. Not with our bodily Eyes, neither would that help us to diſcern his Godhead, if we could ſo ſee him with our bodily eyes, unleſs the Father did inwardly reveal him, and this he does now to his Saints, as well as then; then he did convincingly reveal the God-head of Chriſt, in the Perſon of Chriſt livingupon Earth, now he does reveal the ſame God-head of Chriſt, in the ſame Perſon of Chriſt, though not as living upon Earth, but as repreſented to us in the word, and living now in Heaven.

We muſt conſider Chriſt, as held forth in the word, it's enough that he was once upon Earth, and that we have ſuch a perfect Character of him; ſuch a full authentick deſcription of the Perſon of Chriſt Incarnate, and of his coming again, left upon record in the Scriptures, the word is nigh thee, act your faith upon that, and you will quickly have a ſpiritual diſcerning of God in Chriſt. You cannot believe all that the Scripture ſays of Chriſt, but you muſt believe him to be God, the very Son of God, by eternal Generation from the Father; and if you believe this, you cannot

not but believe the eternal Proceſſion of the Spirit from them both. How can you conceive a living eternal Father, and a living eternal Son, without a living eternal Spirit? The account the Scriptures give of the Son of God incarnate, is ground enough for our Faith to fix upon; ſet but your Faith a-work upon Chriſt, and you'l quickly have a ſpiritual ſight of God in him; Faith will obſerve that in Chriſt, that ſpeaks out his Godhead; 'twill ſpy out ſuch Rays and Beams of Divine Majeſty, ſhining out in his Perſon, that will create in us a holy Reverence towards him, and cauſe us to fall down and worſhip him.

Though Chriſt be Perſonally Aſcended, yet he is Spiritually preſent with us, and in us; faith knows how in the light of the word, to follow him up to Heaven, to ſit down in Heavenly places by him, and to keep up a conſtant Communion with him.

As Chriſt was in Heaven as God, when he was upon Earth as Man, *John* 3. 13. So tho now he is contained in Heaven as Man, yet he fills both Earth and Heaven as God. Tho his finite Humane Nature cannot co-extend it ſelf to an Ubiquity, to reach as far as the Divine, yet the Two Natures in Chriſt are always hypoſtatically united; and tho the Divine Nature do act in, with and

and through the Humane, yet it does in many things act above, and beyond it, even under this hypostatical Union, by which God intended to advance Humane Nature, but without any Contraction or Diminution of the Divine.

If you ask, What is that Object which we should set before us in every Act of Worship, Publick or Private? *I Answer*; The Father, Son, and Holy-Ghost, one God, and Three Persons; *Through Christ, by one Spirit, we have access unto the Father, Eph.* 2.18. According to that Oeconomy we worship one God all along, applying our selves in a distinct manner to each Person, according to the Word, that the whole of our Worship may center in one God. We shall become vain in our imaginations, if we worship God any otherwise. Our own Notions of Omnipotency, *&c.* let them rise never so high, are but mere empty Speculations, till we know the subject to whom they belong: If they are true, they are true of something; Attributes ascribed to nothing, are nothing in themselves; but when we see in whom they are vested, they command a Reverence in us towards so great an Object; *they that know thy name, will trust in thee*; the name leads us to the thing, to God himself, as an Infinite, Eternal Being, cloathed with all those Attri-

Attributes that render him worthy of all Honour, Praiſe, and Glory from us.

The Heathens for want of a right Object to fix their natural Notions of a Deity upon, ſet up ſuch Similitudes and Images of God, as did no way repreſent him, but rendred him like unto corruptible things: God forbid us to make any Image or Likeneſs of him, and ſet up his Son, as his only True, Living Image, that we might conceive of him according to that Image, and no otherwiſe.

The Sum of all is this:

The New Teſtament declares Chriſt to be the *Son of God, equal with the Father, the expreſs image of his perſon:* Fleſh and blood cannot reveal this to us, *i. e.* can't perſwade us to believe it; but when it pleaſes the Father to reveal his Son in us, then we ſee the Eternal Father in his Son; in knowing one, we know both, becauſe both are one and the ſame God: We ſee the Eternal Spirit in Chriſt alſo, who is called the Spirit of Chriſt, reſiding in him without meaſure: 'Tis by the Son that we know both the Father and the Spirit, as One God, and Three Perſons; One, and yet Three; Three, and yet One. God has ſaid it, therefore let us admire and believe: The greateſt things that are, cauſe no admiration till we believe them, and then we ſit down aſto-

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niſhed. That Three Perſonalities belong to One Infinite Eſſence, muſt needs be true, becauſe God in effect ſays it, who knows himſelf beſt: *I am that I am*, ſays God, *i.e.* I am all that is revealed, and *I am that I am* beſides. Secret things belong to God, not to know what is not revealed, is not culpable ignorance, but a holy Neſcience that will become us.

'Tis fit that God ſhould ſo reveal himſelf to us, that he may appear incomprehenſible by us; had he revealed himſelf as comprehenſible by us, we ſhould have had no reaſon to believe him to be God; for he muſt have been a finite God, and therefore none at all: 'Twas fit therefore that God ſhould ſhew himſelf to man in his tranſcendent Excellencies, as incomprehenſible by man; ſo that his very incomprehenſibleneſs, which may occaſion ſome doubt and heſitation in us, yet if rightly conſidered, it may be brought in as a ſtrong argument, to prove the truth and certainty of his Divinity. Men are now for Comprehending, not Believing; but all men are not Philoſophers. Beſides; the Philoſophical Reaſons you bring for the Being of a God, may prove there is a God, and that you know there is a God; but they do not prove, that you know who that God is. Let me tell you, the wiſeſt among you

cannot comprehend God, you cannot know him to Perfection; but the weakeſt among you may be made to Believe, what you can't Comprehend. If there be any Atheiſts, or Scepticks here, who either deny, or doubt of the Being of a God, let them be perſuaded for once to make trial of Chriſt, to caſt themſelves upon the Infinite, Almighty, Incomprehenſible God. held forth by Chriſt in the Goſpel. We ſtand in need of that which none can do for us, but an Infinite God; let us not then be ſtartled, when we hear of ſuch a God, but get under the ſhadow of the Almighty as faſt as we can; then we ſhall count our ſelves ſafe to Eternity.

We may as ſoon comprehend the Trinity of Perſons, as the Infinite Eſſence of God; both are alike incomprehenſible.

Three finite Perſons have each of them an Eſſence, numerically different from each other; but the Three Perſons in the Trinity have but one and the ſame numerical Eſſence of the Godhead among them all; elſe there would not be One only God, but as many Gods as Perſons. From what hath been ſaid, it appears, that God in Chriſt is the true God, God indeed: Which is the firſt thing implyed in a ſaving-knowledge of God: The ſecond is this, *viz.*

CHAP.

CHAP. V.

God in Christ the O N L Y *True God.*

2. WHat it is to know him as the *only* true God. They know not God aright, who do not know that there is, and can be but One only God, none like him; this takes us off from all Idolatry, and directs our Worship to the true object of all Divine Worship; *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent*, Joh. 17. 3. *The Lord our God, is one Lord*, Deut. 6. 4. *I even I am he, and there is no God with me.* i. e. none besides me, none equal to me, *Deut.* 32. 39. *Who is God, save the Lord? Who is a rock save our God*, Psal. 18. 31. We are strictly commanded to *have no other gods before him*, Exod. 20. 3. Because *there is none other God but one: To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him*, 1 Cor. 8. 4, 6. *There is one God, and one Mediator*, 1 Tim. 2. 5. To Worship many gods, as the Heathens did, is to Blaspheme them all, to ascribe Impotency, and Insufficiency to them; one hand is too weak, where many are required; there can be but one infinite Supreme God: What we ascribe to other gods, we detract from the true God;

we are commanded to *Love God with all our hearts, ſoul and ſtrength*, Luke 10. 27. If all be due unto one God, What remains for any other? We never truly rely upon God, when we put confidence in any thing elſe, *He only is my rock, and my ſalvation; my ſoul wait thou upon God*, Pſal. 62. 25. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee*, Pſal. 77. 25.

God is one, there is none like him, therefore to be worſhiped with a peculiar ſingular Worſhip, appropriated to him only; which for the height and ſpirituality of it, belongs to him, and to none elſe; he will not give his Glory to another: There is a Glory belonging to God that is truly Divine, that is too much, and too great to be aſcribed unto any Creature. When we come before the Lord, if our hearts are not enlarged, and extended to a further Degree of Zeal and Fervency, deriving ſome elevation more than ordinary, from the greatneſs and excellency of the object that inflames our Devotions, makes us to be otherwiſe affected towards God, than we find our ſelves to be towards other things: we are not under a true ſenſe of the Greatneſs and Majeſty of God, neither do we know him, as we ought to know him; they who know God in Chriſt, do love him more, fear him more

more, rejoyce in him more, than we do in other things; they are carried out in an extraordinary manner towards him, from the hig happrehenſions they have of his glorious Majeſty. What made the Angels and Elders *Rev.* 5. 12. *ad finem.* raiſe their Note ſo high in that Doxology, but becauſe they thought him worthy of the higheſt Honour, more worthy than all Creatures in Heaven or Earth. So *Rev.* 4. 8. *ad finem.* There is that in God, that calls for the higheſt Adoration and Worſhip.

Thou art worthy. *i. e.* It is moſt decent, fit, and convenient to pay this juſt Reverence to the great God: 'Tis highly rational; the worth and excellency of the Object calls for it; 'tis injuſtice towards God, to rob him of his Glory, by not rendring to him the Praiſes due unto his Name. How was *Paul* affected with the conſideration of God in Chriſt Jeſus, 1. *Tim.* 1. 17.

We ſhall be apt to come in a ſlight common Spirit to the worſhip of God, till we apprehend it to be a ſpecial peculiar Service of a higher Nature, requiring more intenſeneſs of Spirit, more zeal and ardency of Affection, then we exert and put forth upon any other occaſion; becauſe we have to do with God who is above all. If your Hearts are not now fixed upon God, wholly taken up with ſerious thoughts of

God, Trembling at his Word: You do not behave your ſelves wiſely in the Houſe of God. This one only true God, is known by this diſtinguiſhing Character, as the Father of Jeſus Chriſt: to be convinced of the truth of a Deity, and of the Myſtery of Chriſt's Incarnation holding forth this God unto us, are the Two points upon which all our Religion hangs, every Goſpel-truth, hath relation to both theſe depending upon 'em, and naturally flowing from them.

Since we all profeſs our ſelves to be Worſhippers of God, it highly concerns us to know that true God, and that this God is but one, even he who hath appeared in Chriſt Jeſus.

To Worſhip God out of Chriſt, is to Woiſhip as the Heathens do; in plain *Engliſh*, 'tis to Worſhip the Devil. 1 *Cor.* 10. 20. *The things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God; I would not you ſhould have fellowſhip with devils.* I am afraid there is a great deal of Heatheniſh Worſhip among us; the Devil carries away all that Worſhip, that is not directed to God in Chriſt. There is no other medium of Worſhip but Chriſt; 'tis not the intention of Worſhipping the True God in or by an Image, that will juſtifie Image-worſhip, from being downright Idolatry. We may be miſtaken in Wor-

Worſhipping one God, if that prove a Falſe one: Nay, if we intend the True God, yet as repreſented by that which by nature is no God, *Gal.* 4. 8. 'tis a falſe object of Worſhip.

All Creatures but the Devil do pay a Worſhip to ſomething which they call God; he only is a conſtant Blaſphemer; though he be no Atheiſt, yet he is no Worſhipper of God, but a Malicious Blaſphemer of him; he pretends to no manner of Worſhip; he intends no ſuch thing towards God; though he promotes Idolatry in others, yet does what in him lies to eclipſe his Glory altogether, and to ſet up himſelf for the God of this world. The Devil would be a God to this end, that Wickedneſs may be accounted Godlineſs, receiving its denomination from Satan, uſurping the name and title of God. But from ſuch a God, and ſuch Godlineſs, good Lord deliver us.

Therefore that we may have clear diſtinct apprehenſions of the only True God, let us keep the eye of our Faith fixed upon Chriſt, in all the acts of Worſhip we perform unto God; believing him, and him only to be the True Living God, who hath Manifeſted himſelf to us in the Fleſh of Chriſt.

CHAP. VI.

To know this only True God, to be OUR God.

1. WHAT it is for God to be our God.

God as Creator and Sovereign Lord of Heaven and Earth, might have dealt with his creature Man, in a way of Abſolute Prerogative, commanding duty without promiſing any Reward, being Debtor to none; he might without ſhewing any cauſe, why, have given to, or taken from man, what he pleaſed; all was his own, whether he gave, or took away, he did with his own as he pleaſed. Thus he might have diſpoſed of Man, from time to time, according to the ſecret good pleaſure of his Will; not made known to us, but by the unavoidable events of it upon us. This had been a Government, not ſo ſuitable to our rational Natures, to which God was reſolved to accommodate himſelf, in all his dealings with us; therefore, having made Man a knowing Creature, he reveals his Will to him, tells him what he expects from him, and binds himſelf by Covenant to continue man in Life, as long as he continues in his Obedience, which

which his perfect State inclined him to. Thus God ſet Life and Death before him, left him to his choice; what he did, he muſt do knowingly and willingly; if he injure himſelf, the whole blame muſt lye upon himſelf; he could not rebel againſt God, but he muſt rebel againſt his own Reaſon, and wilfully act againſt his own Light; I ſay, wilfully: For there was nothing in his perfect Nature, that could incline him to the Sin he committed; his will choſe it without any direction from the underſtanding; for it was abſoltuely impoſſible, that the perfect underſtanding of man in Innocency, ſhould be guilty of ſuch a miſtake, and dictate ſuch a wickedneſs; no, the Devil dictated it, and the mutable will of man was deceived by the Tempter, and fell under a Curſe, from that time forward; the law could do nothing but Curſe fallen man, who had now loſt his legal Intereſt in the Love and Favour of God. There is nothing due to a Sinner by Law, but Death, *the wages of ſin is death*; by nature we are Children of wrath, fallen under the heavy diſpleaſure of God, and muſt Periſh Eternally, unleſs ſome means be found out to reconcile us to God again; ſome dayes-man to umpire the buſineſs between God and us, and to take up the quarrel. Chriſt undertook this, to make

make our peace with God, to bring us nigh by his blood, ſhed for the remiſſion of our ſins, that God being paciſied towards us, might become our God and loving Father; ceaſing from his anger, receiving us into a ſtate of Grace and Favour with himſelf.

God loſt none of his Power over us, when we fell; 'tis ſo far from that, that we fell into the hands of the living God; ſin fitted us for deſtruction, *Rom.* 9. 22. Laid our Necks, as it were upon the block, expoſed us to the ſtroke of Divine Vengeance. In reſpect of power, God is God over all ſtill; but in reſpect of Grace, he ceaſes to be God; *i. e.* a gracious God, to thoſe who are ſhut out of his love, having forfeited all their Intereſt in it.

When God comes to a ſinner, and ſays (as to *Abraham*, *Gen.* 17. 7.) I am thy God; 'tis as much as if he ſhould ſay, what I am in my ſelf, I'll be on thy behalf, I'll be all in all to thee; I'll confer all bleſſings temporal and ſpiritual upon thee; I'll communicate all good to thee, Grace and Protection; I'll be with thee, whereever thou goeſt, to bleſs thee.

Alas! What if God be Almighty, and Alſufficient in himſelf, unleſs he will help me, and do good to me, what am I the better; therefore ſays God, whatever I am, have, or can

can do, ſhall be for thy good; my Power, Wiſdom, Goodneſs, Mercy, ſhall be applied to thee and thine, for Bleſſing and Salvation, *Pſal.* 144. 15.

I will be thy God: In words, a ſhort promiſe; but in ſenſe, the moſt ample promiſe in the whole Bible; God here is taken relatively, as he ſtands related to his people, and his people to him; he is the God of ſuch a people, and they are the people of ſuch a God. *Hoſ.* 2. 23. God dwells among them, *Exod.* 29. 45, 46. As a God nigh at hand to help them, ready upon all occaſions to do them good; he does not only dwell, but walk among us, he goes into every room of the Houſe; takes care of every thing, keeps all in good order, *Levit.* 26. 12. 2 *Cor.* 6. 16. *Zech.* 2. 10, 11, 12. This dwelling denotes, not only the general preſence of his Power, but the ſpecial preſence of his Grace. So he was with *Joſeph*, *Gen.* 39. 2. And when he withdraws his favour and aſſiſtance, he is ſaid, not to be among us, *Numb.* 14. 42. Then they are ſmitten by their Enemies, but when God appears, then their Enemies fly before them, *Pſal.* 79. 9, 10.

For God to be our God and our Father, ſecures us to eternity; whatever Chaſtiſements we paſs through, all will iſſue well, 2 *Sam.* 7. 14. 15. if God be our God and Father.

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For God to be our God, is equivalent to other expreſſions of Scripture of the like import, *viz.* to be for us, *Rom.* 8. 31. To be on our ſide, *Pſal* 124. 1, 2. To be round about us, as the Mountains about *Jeruſalem*, *Pſal.* 125. 2. To be with us, in us, always nigh at hand to help us. God is ours, when all that he hath is ours, for our uſe and benefit.

2. How comes God to be our God.

This comes originally from himſelf, becauſe he truly beſtows himſelf upon us in the new Covenant; by vertue of which he becomes ours, and we become his, *Gen.* 17. 7. God and the Saints have a propriety in each other. *Heb.* 8. 10. *I will be to them a God, and they ſhall be to me a people.* God gives himſelf to us, and then we reſign up ourſelves to him, *Iſa.* 44. 5. We muſt prove God to be ours, by ſome grant or deed of gift which God has made of himſelf to us in his word, before we can lay claim to him: As God became the God of *Abraham* by Covenant and Promiſe, ſo he becomes our God; he makes a Covenant with us in Chriſt, to be our God; that for his ſake he will freely pardon our ſins, and receive us into a ſtate of Grace and Favour again; thus God offers himſelf in the Covenant to be our God: But an outward tender of grace, if not cloſed in with, and accepted, is but a bare offer, not a gift, till we receive it; when God intends to give grace, he

he ſecretly joyns with the outward call, ſpeaks himſelf to the heart, and inclines us to receive it; herein lyes the difference between an outward and an inward effectual Call. An effectual Call, is that which hath its effect upon the Soul, makes us anſwer to the call, and obey it; we are called to come to Chriſt, and when we actually come, then is the Call effectual, and not before; when God offered himſelf to *Abraham*, it was with a purpoſe not to be refuſed, and therefore he inclined the heart of *Abraham* to believe.

You may live long under an outward Call, and not be effectually called, *i. e.* not called with ſuch a Call, as God gives his Elect at thir Converſion, *many are called, but few choſen, i. e.* few called with ſuch a Call as God gives his Elect. We cannot be ſure of our Election, till we are thus effectually called: To be frequent Hearers of the word, calling us to Chriſt, and yet find no inclinations in our hearts to come to him, is a ſign that God hath not yet ſpoken to us himſelf; Miniſters have, but God hath not yet by his Spirit ſet home his word upon our hearts: The inclinations of the Soul towards Chriſt, that ariſe from an effectually Call are very ſtrong, they put the Soul upon coming to Chriſt, urge us to it every day; there is ſomething writ upon the heart,

heart, which he that runs may read, Conſcience is reading over that inward Writing every day to the Soul, calls for a ſpeedy anſwer; why is not this done that God requires, that God has left upon record in thy heart? Why ſo backward, why ſo ſlow of heart to believe? Ariſe, ariſe, away to Chriſt as faſt as you can, run for your life to the City of refuge that God has appointed. They who know what an inward Call is, cannot reſiſt it; an awakened Conſcience is, in haſt, will have the buſineſs diſpatched out of hand, nothing can ſtop that man who is effectually called. O that every one here preſent were under ſuch a Call this day. God is able to give it, and I am ſure none of you are able to reſiſt it.

Chriſt is offered to us in the New Covenant, as our Peace-maker, and Mediator, therefore called, *the covenant of the people*, Iſa. 42. 6. the ſure foundation of it, *Iſa.* 26. 16. The Covenant made with *Abraham*, is ſaid to be confirmed of God in Chriſt before his Incarnation, *Gal.* 3. 17. This Covenant was made between the Father and the Son from Eternity, *Iſa.* 42. 6. *Tit.* 1. 2. 2 *Tim.* 1. 9.

The firſt outward declaration or revelation of it was in time, *Gen.* 3. 15.

The actual application of this Grace to our ſelves, is, when we firſt Believe: We enter

enter into Covenant by Faith, we ſet our ſeal to the truth of the Promiſe, and receive that right, that Chriſt Believed on, gives to Eternal life. Faith it ſelf gives no right to Salvation unto us, but what it firſt receives from Chriſt; we have nothing to do with the promiſe, till we are in Chriſt by Faith, *Eph.* 2. 12. *Rom.* 8. 32. Faith diſcerns the Grace and Love of God to us in Chriſt, and accepts of the offer of life upon Goſpel terms, which the Soul could never be brought to, till Faith came. *Who has believed the report, and to whom has the arm of the Lord been reveal'd*, i.e. to beget Faith which wins over a Sinner to Chriſt: We ſhould be much in the firſt direct acts of Faith, coming to Chriſt, caſting our ſelves on Chriſt, relying on Chriſt; theſe direct acts of Faith, often repeated, will ſooner clear up our Intereſt in Chriſt, than our judging by marks, ſigns, effects and fruits, which can give no clearer Evidence of their truth, than Faith does of its truth in a real cloſing with Chriſt, in an abſolute Promiſe; this is the firſt act of Saving Grace, antecedent to all qualifications in us, or conditions performed by us; this alters our State: They underſtand not the Goſpel, who keep off from Chriſt, for want of ſuch and ſuch qualifications; which Chriſt expects not we ſhould bring

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to him, but derive from him; an humble ſenſe of our vileneſs and unworthineſs, is qualification enough for a Sinner to come to Chriſt, and caſt himſelf upon him. When God has once ſaid he will be our God, he is ever after minding us of that, ſpeaking it over again and again upon all occaſions, *Iſa.* 43. 1, 2, 3. *&c. Iſa.* 41. 10. *Heb.* 8. 11, 12. I will, and they ſhall; God undertakes both parts of the Covenant. The Covenant in the firſt initial Grace of it, muſt be firſt executed on God's part towards us, before it can be executed on our part towards God; God begins with us, doth his part firſt, and that enables us to do our part, *i. e.* we cannot give up our ſelves to him to be his people, till he has writ his Laws in our Hearts, and put his Spirit within us, thereby declaring himſelf to be our God, and ſtrongly inclining us to give up our ſelves to him as his People. God firſt enters into Covenant with us, brings us under the bond of it, and then governs us ever after by the Grace of that Covenant freely conferred upon us: There may be conditions in the Covenant, that ſpeak out the order of it, what is firſt, and what follows upon it, according to the method of the All-wiſe God in bringing home Sinners to Chriſt: But I do not conceive there are any conditions previouſly required

red in us, in order to our firſt entring into Covenant. God takes whom he will into Covenant, and leaves out whom he will; 'tis not of him that wills, nor of him that runs, but of God that ſhews Mercy; 'tis a Covenant of Free Grace, conſiſting of abſolute Promiſes, what God will do; our doing comes afterwards, as a fruit and effect of God's work in us: That which is done by us in the virtue and power of that which is firſt done in us by God, muſt be aſcribed to him, and not to our ſelves; *Turn thou me, and I ſhall be turned*; God gives the firſt turn, before we can perceive any ſuch thing as Converſion in our ſelves; God lays in the principle, and then draws us in the Power of it after himſelf: The Terms of the Covenant may be outwardly propounded to many, who never enter into Covenant with God, nor God with them; the Covenant is never executed in them, and towards them, though it be often preacht to them. *How often would I have gathered you, and you would not?* Mat. 23. 37. When the word of God's grace comes to us, we either receive it, or put it from us; and 'twill be no joy of heart to us in a dying Hour, to think how often we have refuſed our own Mercies offered to us, which nothing but our final unbelief can hinder us of; you who do not now be-

lieve, know assuredly that you will never believe, 'till God turn your hearts; and he then begins to turn them, when he puts you upon seeking earnestly to him for it, as that which none can do besides: I wish this sign of Conversion were more apparent in us all; how diligently should we wait upon God for converting Grace in the use of means? the reason why many receive so little benefit from the word, is because they expect so little from it; they do not come with raised expectations of a powerful Revelation of the Arm of God upon their hearts; you that do, have, I doubt not, seen, and felt the mighty works of God upon your Souls. Faith begins at the promises, is raised from thence, and ever after waits for the performance of them; it shall be done according to your Faith.

Some think they must bring Faith to the Covenant, as a preparatory Qualification for all the Grace that is there promised; whereas we must come to the Covenant for our first Faith, and fetch it thence; the Spirit by the outward proposal of the Covenant kindles Faith in us, by which we cast our selves upon the free Grace of God in Christ: We have nothing to believe till then. Do this, and then look for the Law written in your hearts; for the Spirit of God, and all the fruits of the Spirit in your repentance;

Love,

Love, Obedience, and holy walking with God; all Graces flow from the Covenant of Grace. Pray that God will give you a heart to aſſent to, and cloſe with Chriſt upon the terms of the Covenant, and then ſee if all be not made good to you. God will do much for the Glory of his Grace, but he will do nothing to nouriſh your Pride and Conceitedneſs of your ſelves, and your own righteouſneſs; ſeek all from Grace, and you have all; but if you go about to eſtabliſh your own righteouſneſs, you will never attain unto righteouſneſs, if you ſeek it not by Faith, *Rom.* 9. 32.

3. How come we to diſcern God to be our God in Chriſt; or what is there in Chriſt, that makes out this unto us?

1. Chriſt, as Man, does own God to be his God, and the God of all who are in him. *My Father, and your Father, my God and your God*, John 20. 17. God is not only the God of Chriſt Perſonal, but of Chriſt Myſtical, his Head both ways, 1 *Cor.* 11. 3. When we are one in Chriſt, then the God of Chriſt is our God; we cannot ſince the fall, have an Intereſt in God, but through a Mediator; he is the great Peace maker; 'tis Chriſt makes God to be ours, who otherwiſe would be againſt us, not for us; God is in Chriſt, reconciling the World un-

to himself: As Christ owns God to be his God, so God the Father owns Christ incarnate as his well beloved Son; and the same love he beareth to him, he beareth to all his Members, *John* 17. 23, 26.

We can have no immediate Knowledg of God in his own Divine Essence; So he is perfectly known only to himself; all that concerns us to know of him, he has revealed in Christ: Without a personal knowledge of God in Christ, we cannot act our Faith upon him, nor have any real Communion with him; Notions are not Persons or Subsistencies, but Mental Conceptions; neither can we apply our selves to those Speculations, if we know not the Person to whom they belong; all Divine Attributes relate to their proper Subject; nay more, all Divine Attributes are of the essence of God, they are God himself; neither do our thoughts of Omnipotency, Allsufficiency, *&c.* signify any thing to our relief, unless we know him who is all this; we cannot know Omnipotency to be God himself, unless we see it acted, and expressed by him who is God; 'tis a hard matter to prove the reality of that which was never acted; and 'tis impossible to know that such Attributes have been exerted, unless we know by whom. None of the idol gods were ever able to act over any one of the essential Attributes of

of God; by the help of the Devil they pretended ſomething that way, but it was a mere pretence, eaſily diſproved by any conſidering man, ſtrictly examining, either their Predictions of future Events, or their feigned Miracles, which were all mere Deluſions, falſe and groundleſs.

Chriſt out-did them all, he did the works of God indeed, and for his work-ſake ought to be believed to be God indeed.

2. In Chriſt we ſee God's Wrath appeaſed, his Juſtice ſatisfied for all our Offences, all cauſes of Enmity between God and us are taken away by Chriſt, *Eph.* 2, 13, 14. The body of ſin deſtroyed, *Rom.* 6. 6. We Crucified to the World, *Gal.* 6. 14. The Image of God reſtored, his Law writ in our hearts.

3. The Spirit of Chriſt dwelling in us, tells us ſo, teaches us to cry *Abba* Father. As no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt, 1 *Cor.* 12. 3. So none can ſay, that God is their God, but by the Holy Ghoſt: By the Spirit of Chriſt, which is the Spirit of God, *Rom.* 8. 9. When God himſelf tells you by his own Spirit, that he is your God, he makes you to underſtand what he ſays, and to ſee how happy you are, in having God for your God:

Till we come to ſome ſenſe of this, we loſe the comfort of our Religion, it has little Influence upon us; whence does the power of godlineſs ariſe, but from the power of God, who is the Author of true Religion, and puts that power into it, that belongs to true godlineſs; take away the relation that is between Godlineſs and God, and you quite deſtroy the power of godlineſs: Religion is a weak thing, if it be not maintained and ſupported by the authority and power of God himſelf.

4. We ſee that of God in Jeſus Chriſt, that makes us fall down and Worſhip him as our God, crying out with *Thomas*, *John* 20. 28. *My Lord, and my God.* When we look upon Chriſt with an eye of Faith, we do with open face behold, as in a glaſs the glory of the Lord, 2 *Cor.* 3. 18. God cauſes his glory to paſs before us, lets out ſome beams of his Divine Majeſty, that we may know him to be the Lord; ſuch Manifeſtations of God to the Soul through Chriſt have, I hope, fallen under your own experience many a time, and that you are not now without ſuch a ſight of God in Chriſt, as does create in you a holy Reverence towards him, a holy trembling at his word; if you receive it as the word of God, of your God, it muſt have this effect upon you; any thing from our God, that bears his

his Name, comes with authority, commands a due reſpect from us.

Since we are redeemed with the precious Blood of Chriſt, 1 *Pet.* 1. 19. Juſtified by his Blood, ſaved from Wrath through him, reconciled to God by the death of his Son, *Rom.* 5. 9, 10. We may conclude from all that has paſſed between God and Chriſt, concerning our Salvation, that God is our God: Chriſt has made him ſo.

When we know who is our God, what he will be unto us, and do for us, we may enter into reſt for ever, rejoycing in his Salvation.

Two things prove God to be ours.

1. His giving himſelf to us in a Promiſe.

2. Our receiving him in that Promiſe by Faith, which holds him faſt, will not let him go; neither will God wreſt himſelf out of the hand of our Faith, for that would be to recede from his own Promiſe, to deny himſelf; no he will approve himſelf to be every way ours; taking a univerſal Care of us, and providing eternally for us, cauſing his fulneſs to flow in upon our Souls more and more every day. Jer. 17. 8. *For he ſhall be as a tree planted by the waters, that ſpreadeth her roots by the river, and ſhall not ſee when heat cometh; but her leaf ſhall be green, nor ſhall ceaſe from yeilding fruit.*

CHAP. VII.

Some further Evidences of God's being OUR *God.*

1. LOOK into your own hearts for this; see what impressions of his Love and Fear you can find there, what measure of the Spirit of his Son breathing in you; examine, prove your own selves, that you may know whether Christ be in you of a truth; he who has God for his God, his heart is much set upon Christ, who has brought this about, and by a Spirit of Adoption made it known to us, that God is our Father; the Spirit does not tell us this only by an external Declaration of it in the word; but by an internal operation, or breathing in our hearts as the Spirit of the Son, inclining us to go to God, as Children of our Heavenly Father. We know God to be our Father by a Divine Instinct; the spirit of the Son leads us naturally to our Heavenly Father; the Spirit of the Son knows no other Father but God, and God acts as a Father towards all, in whom he sees the Spirit of his Son; when we are joyned to the Lord in one Spirit, we stand in the same relation to God the Father, as Christ our elder Brother does; then it is, I

and

and the children which thou haſt given me, Heb. 2. 13. All Children of the ſame Father; I the firſt born, and theſe my Brethren: Being partakers of the Divine Nature, that Nature tells us who is our Heavenly Father; we need not ſay with *Philip*, ſhew us the Father; we ſhall ſee the Father in the Son, and move towards him in the Spirit of the Son, feeling in our ſelves ſuch childlike affections towards God, as will make us call him Father. We muſt be clear in the actings of our Faith upon Chriſt, before we can apprehend God to be our Father; ſtill remembring, that it's the Father of Chriſt, who is our Father.

2. By that inward ſatisfaction and reſt we find in our ſelves under this new Covenant-relation to God, he that believes, doth enter into reſt, *Heb.* 4. 3. Soul, take thine eaſe; a Child of God may truly ſay ſo; upon our believing in Chriſt, there is a ſecret ſhedding abroad of that love of God in the Soul; when we turn to God, God turns about to us, looks pleaſingly upon us; we taſt and ſee that God is gracious, this is the ſinners welcome into a ſtate of Grace, he ſees it much better with him than before.

3. By the confidence we put in him for help and comfort in all our times of need. *The Lord is my ſhepherd, I ſhall not want,*

Pſalm 23. 1. We ſee *that* in God, that anſwers all our fears; do we want ſtrength? the Lord is our ſtrength; would a rock or fortreſs ſtand us in any ſtead? God is both; would a Buckler, a high Tower? the Lord is all this to a Believer, and Faith underſtands as much, *Pſal.* 18. 1, 2. And therefore is confident in God, knows that every Promiſe will be eſtabliſhed. God will act like a God towards us, like a God to *Iſrael*, as 1 *Chron.* 17. 24, 25. We may ſafely truſt in him, *Dan.* 3. 17. Our God is the God of Salvation, *Pſal.* 68. 20. *Iſa.* 41. 10. We ſhould apply to him for help upon all occaſions, *Iſa.* 8. 19. And let others have a care of medling with the people of God to their hurt. Jer. 2. 3. *All that devour him, ſhall offend, evil ſhall come upon them, ſaith the Lord.* They are ſenſible how God ſtands engaged to them, and they to God; God promiſes to do great things for them, and they promiſe to walk in his ways, and to keep his ſtatutes, *Deut.* 26. 16. *ad finem.* Not to do this, is to deny God, *Joſh.* 24. 27. You ſay he is your God, don't unſay it again by your wilful Diſobedience. When God owns any for his people, he makes them to own him for their God; he works anſwerable Diſpoſitions in their hearts towards himſelf; as he avouches them to be his people, ſo they avouch him

to

to be their God, *Hoſ.* 2. 23. I will ſay, *i. e.* I will make them my people, *Dei dicere, eſt efficere*; our ſaying is to believe and obey; when we diſobey God, we diſown him; we ſet up ſomething elſe for our God, we ſay unto God, Depart from us, *Job.* 21. 14, 15.

4. By his appearing for us, againſt all our ſworn Enemies, as he did for *Iſrael* of old, bringing them out of *Egypt* with a Mighty hand; when things come to extremities between God and his People, he will then ſave them, becauſe he is their God, *Pſalm* 3. 7. *For his own name ſake*, *Iſa.* 43. 25. *David* knew the ſtrength of the Argument, *Pſal.* 119. 94. Though God may ſeverely Chaſtiſe his people, yet he will not take away his Loving-kindneſs utterly from them; he will not make an utter end of them, God cannot do this, *Hoſ.* 11. 8.

5. By our zealous appearing for God upon all occaſions. *The way of the Lord is ſtrength to the upright*, Prov. 10. 29. *The people that do know their God, ſhall be ſtrong, and do exploits*, Dan. 11. 32.

6. The Apoſtle, *Phil.* 3. 3. when he would prove himſelf, and the *Philippians*, to be the peculiar people of God, to belong to him indeed; he gives Three Signs of it, *viz. Worſhip God in the ſpirit, rejoyce in Chriſt Jeſus, have no confidence in the fleſh.*

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They who ſay God is their God, from a true ſaving Knowledg of God in Chriſt; they believe there is no other God, that he is the only true God. *Who is God, ſave the Lord? who is a rock, ſave our God?* Pſal. 18. 31. *Above all gods*, 2 Chron. 2. 5. *And him only will they ſerve*, Mat. 4. 10. *He is their guide unto death*, Pſal. 48. 14. They forſake all falſe gods, *and return unto him with their whole heart*, Jer. 24. 7. He is the only object of their Faith, Fear, and Worſhip; they ſeparate themſelves from all Idol Worſhip, 2 *Cor.* 6. 16.

Laſtly, That you may the better know whether God be your God, let me mind you of Three things, which God hath expreſly promiſed to do for us, as he is our God.

1. To deliver us from all outward Miſery, *Rev.* 21. 3, 4, 7. *God himſelf ſhall be with them, and be their God. And God ſhall wipe away all tears from their eyes; and there ſhall be neither death, nor crying, neither ſhall there be any more pain: for the former things are paſſed away. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.*

2. To raiſe our Dead Bodies to an immortal Condition, *Mat.* 22. 31, 32.

3. To

3. To prepare Heaven for us. *Heb.* 11. 16. *God is not ashamed to be called their God, for he hath prepared for them a City.*

CHAP. VIII.

The APPLICATION.

IF God manifest in the Flesh, be your God, as you say he is, then consider how you carry it towards God; whether you have glorified him as God. Our carriage towards God, should be answerable to the apprehensions of our Faith concerning him: *If I be a Father, where is my honour? if a master, where is my fear?* Mal. 1. 6. We should give unto God the things that are God's; to withhold from him what is due unto his Name, is to rob him of his Glory; *some who profess they know God, in works deny him,* Tit. 1. 16. declaring to all the World, that the fear of God is not before their eyes. I am pleading the Cause of God this day, and would lead you all into a due respect towards that God, whom you call your God; What *your* God, and not Governed by him, not Relye upon him; not Consult with him, How can this be? Either you mistake the Notion of a God, or else you will fully

fully act againſt your own light; *The wicked contemn God*, Pſal. 10. 13. and ſay, *Who is Lord over us.* I hope there are none in this Aſſembly ſo Atheiſtically inclined; if any ſuch be here, their own Conſciences will confute them ere long.

I ſhall apply my ſelf to you, who own God in Chriſt for your God; and I this day appeal to God in every one of your Conſciences, Whether you have and do carry it towards him, according to what you profeſs to know of him? Who among us is not guilty in this matter? O! that the ſenſe of our former neglects, may quicken us up to a more diligent obſervance of his Holy will, and to pay that juſt reverence that is due unto his Name. Pray conſider what uſe do you make of your God, your own God, *Pſal.* 67. 6. We ſhould make uſe of our own things, we ſhould never boaſt of a Propriety in that, which is not uſeful and beneficial to us; then tell me, What doſt thou expect from thy God? And what think you does your God expect from you? When *Paul* was brought to the knowledge of God in Chriſt, the firſt Word he ſaid after his Converſion, was, *Lord, what wilt thou have me to do? I am devoted to thy ſervice while I live:* ſo *Thomas, My God, and my Lord*; we never own God for our God, till we

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are ſavingly enlightned, then we turn about towards him, then we fall down and Worſhip him, and have an awful ſenſe of God abiding in us ever after; then we follow him crying, *Abba, Father*; then my God and my Father in every Prayer we make: You may know a Child of God by his daily Crying, *Abba, Father*; the reaſon why many reſtrain Prayer, don't call upon God from one end of the Week to the other, is, becauſe they do'nt own him to be their God: 'Tis impoſſible to own him, and not to pray to him continually upon all occaſions; he is a ſtrange Chriſtian who ſtands in no need of God every day; and if ſo, Why don't you go to him upon your knees every day and beg his help? Not to do this, is to live without God in the World.

I appeal to your Conſciences concerning your God; you know, he is a jealous God, he can't endure to behold iniquity; he is a conſuming fire to unbelieving impenitent Sinners; he will prove ſo to them at laſt, and ſince your God is ſuch a God, How dare you put forth your hand to the leaſt Iniquity? What trembling ſhould ſeize upon you, when you ſin againſt ſuch a God? I beſeech you go home and think ſeriouſly of your God: Either you have a God, or you have none; if you acknowledge none, then profeſs your ſelves to be Atheiſts,

Atheists, and let us never see your faces more in the Assemblies of God's People; if you own a God for your God, subject your selves to him, and be willing to be ruled by him.

We can't look God in the face, and say our Father, if we know him not to be ours.

God offers himself to many who reject him, *Israel would none of me*, Psal. 81. 10, 11, 12.

Let us have a care of this, lest God make us to know to our sorrow, what it is to be forsaken by him. Christ for a time was under desertion, and he knew how to cary himself under it, better than we do. *My God, my God, why hast thou forsaken me.* Christ did, and so may we plead our Interest in God as our God, and yet be forsaken by him for a time; *my God, my God*, says a deserted Soul; hadst thou never been mine, the hiding of thy face had not been so terrible; but to lose the sight of my God, with whom I enjoy'd such sweet communion heretofore; this goes to my heart, as a Sword passing through it. Few under desertion are able to say as Christ did, *my God, my God*; we are apt to think he has cast us off, and that we hear him say, *lo ruhamah*, I will no more have Mercy; *lo ammi, Ye are not my people, and I will not*

be

be your God, Hoſ. 1. 6, 9. We think every Hand-writing of any bitter thing againſt us, is a Bill of Divorce, and that God will be our God no more; when he frowns upon us, we ſtart back farther than he would have us.

If we don't fear him, whom we call our God, we have no God who is properly ours, whom we own as ſuch in our Conſciences. No, no! Such are without God; their Belly is their God, their Riches, Power, Parts, Places, are their God; they think they can do any thing for themſelves in this World; never ſeriouſly thinking of the immortality of their Souls, of a future State; if they may enjoy the pleaſures of Sin that are but for a ſeaſon, they don't conſider how ſhort that ſeaſon is, nor what comes after; they'd Eat, and Drink, and be Merry, though to morrow they may dye; and what care they? the things of another World are Myſteries to them, they won't trouble their heads about them: This is the true real State of Thouſands and Ten thouſands in the World. Could we ſee into their Hearts, we ſhould find it juſt ſo, and no otherwiſe; let their outward profeſſion be what it will, their inward thoughts are as you have heard, let them deny it if they can; I am ſure, if they will tell themſelves what they think, they

muſt acknowledge all this to be ſo, and no otherwiſe.

If God be not your God, then he is none of yours, *i. e.* he is againſt you; you'll ſhortly feel the weight of his Almighty hand preſſing you ſore, and giving you an irrecoverable ſtroke; 'tis a fearful thing to fall into the hands of the Living God. If God be for us, Who can be againſt us? But if God be againſt us, Who can be for us, to ſecure us from his Vengeance? None can deliver out of his hand; if God be not your God, you are under the power of the Devil, he is your God, *Act.* 26. 18. *Col.* 1. 13.

I don't ask what your Opinions are, ſome difference may be among us there; but I ask, Who is your God? I hope we are all agreed in this; To us there is but one God, and one Lord Jeſus Chriſt: If ſo, if God in Chriſt be indeed your God, then his word muſt be the rule of all your actions both Civil and Religious: how careful ſhould you be to keep his Word, to do according to the revealed will of your own God? you can't anſwer the contrary to your Conſciences. 'Tis a reaſonable motion to put you upon worſhipping your own God. *Deut.* 10. 20, 21. *Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his*

his name. He is thy praiſe, and he is thy God, that hath done for thee great things. I have not choſen your God for you, you your ſelves have choſen him, as *Joſh.* 24. 22, 23, 24. *Ye are witneſſes againſt your ſelves, that ye have choſen the Lord to ſerve him,* &c. *vide.* You ſay, he is your God, then I ſay you ought to Fear and Obey him: *For all people will walk every one in the name of his God; and we will walk in the name of the Lord our God, for ever and ever,* Micah 4. 5. All your Godlineſs lies in the reſpect you ſhew to your God.

If you ſhall ſtill ask, How ſhall we know that God is our God?

Anſ. God comes himſelf and tells us ſo; not only in his Word, but by ſome particular Manifeſtation of himſelf to our Souls, according to the Word, *John* 14. 21. God does act over the grace of ſuch a promiſe, gives us undeniable experience of it in our own Souls, that he has made good ſuch a promiſe to us: Here is more than a bare promiſe; here is the Spirit of promiſe ſealing the truth of it to our ſouls: The Holy Ghoſt is called the Spirit of Promiſe, not only becauſe he himſelf is the great Promiſe of the Father, but becauſe he is the beſt Interpreter of all the promiſes; gives us light into them all, ſearches the deep

things of God, that we might know the things that are freely given to us of God, 1 *Cor.* 2. 10, 11, 12. We take that that lies uppermoſt in a promiſe; but we don't dig deep enough to diſcover the hid treaſures that are there; in the light of the Spirit we may look down to the bottom of a promiſe, and ſee all that is contained in it, gathering up the unſearchable riches of Chriſt. The Spirit makes us to underſtand our intereſt in God, bearing witneſs to our Adoption, and ſhedding abroad the Love of God in our Hearts; ſo that we are full of a ſenſe of God's love: *In the midſt of my thoughts within me, thy comforts delight my ſoul,* Pſal. 94. 19. *q. d.* When I could think of nothing to revive my drooping Soul, thy comforts did it preſently. Let us wait for this particular manifeſtation of God to us, till he know us by name, as *Joh.* 10. 3. *Exod.* 33. 12. *I know thee by name, and thou haſt found grace in my ſight.* What an accent did Chriſt put upon the word *Mary*, when he ſpoke to her! She knew his Voice preſently, and turned her ſelf, ſaying, *Rabboni, Maſter*, Joh. 20. 16. He firſt calls her *Woman*, *v.* 15. as if he knew not whom ſhe was; and 'tis plain ſhe knew not who he was, though many words paſſed between them; but when he called her by her Name *Mary*, he ſecretly told

told her his Name *Jeſus*: She did not own him for her Lord and Maſter till then.

Though all Believers have not always a full ſenſe and aſſurance that God is their God; yet they always cleave to him as their God; they look towards him, long for clearer evidences of his Love, deſire nothing more than that God would be their God: Sometimes Grace ſpends all its ſtrength in deſires after more Grace, ſo that what we have is hardly diſcernable by us; we pray for more grace, as if we had none at all, though the manner of our praying argues the contrary: Where there is but little Water in the Bucket, we ſometimes pour it all into the Pump to fetch up more; as he that hath, receives more; ſo he that hath, deſires more, and that makes him forget what he hath, *Phil.* 3. 13. Our longing after clearer views of God in Chriſt may ſeem to obſcure, at leaſt to take us off from the conſideration of the preſent ſight we have of him.

The Majeſty of God out of Chriſt, is too high for Mortal men to approach unto; therefore conſider your *Immanuel*, God manifeſt in the Fleſh: Pray for a *Spirit of wiſdom and revelation in the knowledge of him*, Eph. 1. 17. 'T is granted to ſome, but not to others, *Mat.* 11. 27. *Mat.* 13. 11.

'tis a ſignal effect of the Covenant of Grace, *Heb.* 8. 11. *made* to know that God is our God; to know, or rather to be known of him, *Gal.* 4. 9. There is a mutual underſtanding between God and the Saints, of the intereſt they have one in another. *I am the good ſhepherd, and know my ſheep, and am known of mine,* Joh. 10. 14.

CHRIST

CHRIST
The ONLY
Saviour of his People from Sin.

LUKE I. 77.

To give knowledge of ſalvation unto his people, by the remiſſion of their ſins, through the tender mercy of our God, &c.

CHAP. I.

Some things impli'd in the Text, viz.

ALL men by nature are in a loſt undone Eſtate. 1. *Obſ.*

No man knows how to recover himſelf out of this loſt undone eſtate, *i. e.* no man 2. *Obſ.*

by nature knows this great Myſtery, without the light of the Scriptures revealing it to us, and laying before us the only way of Salvation by Jeſus Chriſt, declaring all the counſel of God in this matter, *Act.* 20. 27. His Wiſe contrivance for the Salvation of man by Chriſt, called the Myſterious hidden Wiſdom of God, 1 *Cor.* 2. 7. kept ſecret ſince the World began, but now is made manifeſt by the Scriptures, *Rom.* 16. 25, 26. That no man knows this but by a Scripture-light, appears by theſe Texts, *Act.* 2. 37. *Men and brethren, what ſhall we do?* They knew not what to do. *Sirs, what muſt I do to be ſaved*, Acts 16. 30. and 1 Cor. 2. 9, 10. *Eye hath not ſeen, nor ear heard; neither have entred into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit. When we were yet without ſtrength*, and could do nothing to help our ſelves, *in due time Chriſt died for the ungodly*, Rom. 5. 6.

3. *Obſ.* This outward revelation in the letter of the Scripture, of God's intended Grace towards Sinners, is little regarded by the generality of men; they caſt the Word of God behind their backs, and count the Doctrine of the Croſs fooliſhneſs.

There

There are Two Cauſes of this.

1. They are not convinced of their loſt Eſtate, *Rev.* 3. 17. *The whole need not a phyſician*, Mat. 9. 12.

2. When they are convinced, I mean when they are under the higheſt degree of Conviction that a natural man is capable of, yet they can't reach the myſtery of the Goſpel; 'tis fooliſhneſs to them; nay, the more they are Convinced of the ſinfulneſs of ſin, the further they ſee into the horrid nature of it, the more improbable, nay, impoſſible, does it ſeem to them, that ever their ſins ſhould be pardoned: 'Tis an eaſier matter to convince them of ſin, than it is under that Conviction, to perſwade them to believe in Chriſt for the pardon of ſin; there is ſomething in Nature that helps forward the Conviction of ſin, natural Conſcience joyns with the Law to accuſe for ſin; but there is nothing in Nature that does any way promote our belief of the Goſpel; the firſt is a common work of the Spirit; this latter, a ſpecial ſaving work. Therefore,

4. *Obſ.* Beſides the written word, which God has put into every man's hand, who lives under the outward light of the Goſpel,

pel, God ordained, and appointed Miniſters to go up and down as his Embaſſadors, to beſeech and intreat ſinners to be reconciled unto God, and put them in mind of what is written in the Word; to exhort them to read it, to hear it, to conſider ſeriouſly of it; God ſends his Miniſters to diſcourſe them, to expoſtulate the caſe with them; ſo unwilling is God that any ſhould periſh, but that all ſhould come to repentance, and live.

If any object, Why may not the written word ſuffice, without the Miniſtry, to bring men to the knowledge of Salvation?

I anſwer. All cannot read, therefore they muſt be ſpoken to, and inſtructed by Preaching. Beſides,

'Tis not for us to preſcribe unto God, what means he ſhould uſe to fit us for Heaven; he hath appointed this Ordinance of Preaching *It preaſed God by the fooliſhneſs of preaching, to ſave them that believe*, 1 *Cor.* 1. 21. Therefore let it not diſpleaſe us. Beſides, ſhould God ſpeak to us immediately in his own voice, we ſhould not be able to bear it, as they *Deut.* 5. 25, 26, 27. Therefore he ſpeaks in our voice and language to us, that he may more ſecretly and ſilently convey himſelf to our hearts, by the miniſtry of man, ſpeaking in his Name, and

and uttering his words; which are capable of more of the Spirit of God, than our hearts can well bear; the Word of God, and the Spirit of God, do perfectly agree, but it is not so between the Spirit of God, and our hearts; the Spirit enters not without opposition; therefore to avoid all clamour abroad, and noise in the streets, God chuses this more soft, easie way, by putting his power into the word preached by man, so making it effectual to what degree he pleases. Thus God gets within us ere we are aware, his word spoken by man, comes home to our hearts with power, in the evidence and demonstration of the Spirit, shewing us the way of Salvation.

Having thus led you to the Text, by these things that are impli'd in it, and must be first supposed, in order to a right understanding of the words read to you, which I shall now speak more directly to.

1. As relating to *John*'s Ministry in particular.

The words of the Text, are part of that Prophecy which *Zacharias* uttered, when he was filled with the Holy-Ghost, *vers.* 67. Concerning Christ, and concerning *John*; he begins with Christ, great things he speaks of him, lays open the whole mystery of the Gospel, and of the Churches Salvation by Christ. Then

Then in the ſame breath continuing his Diſcourſe, he makes a ſudden Tranſition, and directs his Speech to the Infant *John* then preſent, as I ſuppoſe.

And thou child ſhalt be called; and here is a deſcription of his Perſon, and *thou child.* And of his Office, *ſhalt be called a Prophet of the higheſt.*

John was to teach them the way of Salvation, to tell them the Kingdom of Heaven was at hand, and to call them to Faith and Repentance, in order to the remiſſion of ſin.

The time of *John*'s Miniſtry was a middle ſtate, between the Law and the Goſpel, between *Moſes* and Chriſt; he is preferred before all the Prophets, *Mat.* 11. 11. And yet as to clearneſs of light, inferior to the Apoſtles and Goſpel-Miniſters in the renewed ſtate of the Church; though he knew more than all that were before him, yet he ſaw leſs than they who came after him; *This John is the voice of one crying in the wilderneſs, exhorting the people to believe on him that ſhould come after him*, Acts 19. 4. Chriſt, as Man was ſix Months younger than *John*, came a little after into the world, and a little after him into the Miniſtry; it was meet it ſhould be ſo; *John* being his fore-runner, a Meſſenger ſent before to prepare the way. *Mark* begins his Goſpel from the Miniſtry of *John*, becauſe

cauſe then the *Judaical* worſhip began to ceaſe, *The Law and the Prophets were until John*, Luk. 16. 16. *i. e.* All the Prophets and the Law propheſied until *John*, *Mat.* 11. 13. They ſpoke of the *Meſſiah* to come; *John* ſhews he is already come in the fleſh, points to him, *Behold the lamb of God, which taketh away the ſin of the world*, John 1. 29. Therefore *John*'s Miniſtry is called the beginning of the Goſpel of Jeſus Chriſt, *Mark* 1. 1. This Goſpel-Adminiſtration we are now under, began in *John* the Baptiſt, who brought that New-Teſtament Ordinance of Baptiſm into the Church.

Thus much of that, which peculiarly relates to *John*. I am now come to that which relates

2. To a Goſpel Miniſtry in general, and ſhall ſhew you from this Text, what it is, what you are to expect from it, what you ſhould aim at in your attendance upon it; which is briefly this, *viz.* The knowledge of Salvation for the remiſſion of ſin; this is that which we are ſent to teach, and which you come hither to learn; if you propoſe to your ſelves any other end than his, you are not like to thrive under Ordinances.

In the Deſcription of *John Baptiſt*'s Office, we may ſee the nature, uſe, and end of a Goſpel

pel Miniſtry, all muſt be called to that Office who are imployed in it; they muſt prepare the way, and ſeek to lead their Hearers to Chriſt, Preaching remiſſion of ſin through faith in him, ſhewing how all flows from the tender Mercy of God, ſetting forth Chriſt as the true light of them who ſit in darkneſs, *&c.*

Before Chriſt's time, the *Patriarchs*, *Prieſts*, *Levites*, and *Prophets*, carried on this Miniſtry: After Chriſt's Incarnation, *John* the Baptiſt was the firſt Goſpel-Miniſter; after him, the Apoſtles and Evangeliſts, by an extraordinary Call; then Paſtors, and Teachers, as the ordinary Miniſters of the Goſpel, who continue ſtill in the Church, and whoſe duty ſtill it is to ſeek the Salvation of their Hearers, and Hearers ſhould come to learn the way of Salvation by Chriſt.

To give knowledge of Salvation, *&c.* Not that Preachers can infuſe knowledge into their Hearers, none but God can do this, as *Dan.* 1. 17. There the words have a greater Emphaſis than here, when applied to men, who only prepare the way by Inſtruction, afford ſome outward help to bring us to the knowledge of Salvation; they do *aditum patefacere*, they prepare the way, make it plain, lay it open, ſetting before you the *credenda* what you are to believe, and

and do; they tell you, what way and method, what manner and means, God has made choice of, to bring about Salvation; for they give us notice of all this, ſpeaking in a plain familiar manner, that men may know what is contained in the Bible, what the main drift and ſcope of the Goſpel is, which we cannot be ignorant of, when it's told us in ſuch plain and intelligible terms, which if we do not ſtop our ears, will inform us, whether we will or no, of the Hiſtory of the Bible; we cannot but conceive ſomething of the matter; they are willingly ignorant, who being ſo taught, yet ſlight all they hear, and won't regard it; where there has been ſuch an outward manifeſtation of the Truth, we may ſay as 2 *Cor.* 4. 2, 3. *If our Goſpel be hid, it is hid to them that are loſt.* Miniſters ſhould do what in them lies, to help the underſtanding of their Hearers; bringing down things to their Capacities, giving the ſenſe, and cauſing the people to underſtand the reading, *Neh.* 8. 8. This is the way for a Miniſter to ſave himſelf, and them that hear him, 1 *Tim.* 4.16. Many common Hearers can't underſtand what they read and hear, unleſs ſome man guide them, as the Eunuch ſaid of himſelf, *Act.* 8 30, 31. When we have in handling the word, commended our ſelves to every man's Conſcience in the ſight

of

of God, 2 *Cor.* 4. 2. we must leave the success of our Ministry to him; whether the word be a savour of life or death to him. *Paul* may Plant, and *Apollo* may Water, but it's God who giveth all the encrease. You see how Ministers give the Knowledge of Salvation, by Publishing the Gospel, *i. e.* by Preaching Christ, *Rom.* 16. 25. They say to the People, what the Angel did to the Shepherds, Luk. 2. 10, 11. *Behold, I bring you good tidings of great joy, which shall be to all people, For unto you is born a Saviour, which is Christ the Lord.* A great multtitude of the Heavenly Host, join with the Angel in praising God for his *good will towards men*, v. 14. This is the Ministers work now, to declare these glad Tidings, *this faithful saying, so worthy of all acceptation, that Christ Jesus came into the world to save sinners*, 1 Tim. 1. 15. Christ commanded his Apostles *to go into all the world, and preach the gospel to every creature*, Mark 16. 15. To tell them plainly, there is no other name under Heaven by which we can be saved, but the name of Christ. One would think this were enough to set all the world upon enquiring after Christ. *But who hath believed our report, and to whom has the arm of the Lord been revealed:* Men will not receive this Testimony that God hath given of his Son. We who are Ministers, *cannot finish our course with*

with joy, and the miniſtry which we have received of the Lord Jeſus, if we do not teſtifie of the goſpel of the grace of God, Act. 20. 24. And as for me, I would ſay with *Samuel*, 1 Sam. 12. 23. *God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you, and to ſhew you the good and the right way. He that hath ears to hear, let him hear.*

Having ſhewed, what this knowledge or notice is, which Miniſters give to the People of the way of Salvation by Chriſt; I ſhall now ſpeak ſomething of the notice the People take of this, how they reſent it, how they receive it, what impreſſion it makes upon the generality of Profeſſors. They aſſent to it, ſeem to be convinced of it, and do profeſs to believe it; but in ſuch a cold careleſs manner, that they are not at all concerned in the matter; Putting the greateſt cheat upon themſelves that can be; 'tis below the reaſon of a man in all it's other actings, to counterfeit knowledge in things ſo nearly relating to himſelf, and of ſo dreadful a conſequence if neglected, and not ſtrictly attended to; to profeſs to believe in Chriſt for Salvation, and yet never come to him for that Salvation, never deal with him about it, is ſuch a groſs piece of Hypocriſy and ſelf-deceit; that one would wonder men ſhould be guil-

ty of: Such a formal profession comes not from any true conviction, or real belief of what they profess; but from custom, education, and a desire to be like other men; they walk in the shadow of other mens Religion, who have none of their own; they take up the name of Believers, and say they have Faith, when they know, or may know they have none; such a feigned Faith undoes Thousands.

Since they say they have Faith, and profess it, how does it appear they have it not?

Ans. Appear! As plain as the Sun at Noon! If a man say he is convinced there is but one remedy in the whole World that can cure that disease he is sick of, and yet refuse it when it's offered to him; I am sure if he be in his right Wits, he lyes in saying he is so convinc'd; what! convinced that his House is on fire, and yet not call out for help, and seek to quench it; or that this is a Cup of Poyson in his hand, and yet drink it off! This is to take away the force and power of reason over man, to make him unconcerned in, and for himself, even when he is under the greatest sense of imminent danger, that such a through conviction must needs bring him to; nothing brings things

nearer

nearer to a man's reaſon, then conviction does; 'tis an Act of the underſtanding, by which he owns and acknowledges that for truth, which he never aſſented to before; it is not a meer Speculation only, but proceeds from the Judgment of a practical underſtanding, about a matter that meerly concerns himſelf; telling him, that ſomething muſt be done in the caſe. Thoſe in the *Acts*, when convinced, cry out, *Men and brethren, what ſhall we do?* they knew ſomething was to be done, they beſtir themſelves under their convictions. What ſhall we ſay of thoſe who ſit ſtill under a profeſſion of Faith, and do nothing? Let them ſay what they will, they are not convinced, they do not indeed believe, though they read and hear the Scriptures, and own their Divine Authority; what then, if the Spirit come not along with the word, there is that curſed Principle of unbelief in their hearts, that will be too hard for the Word and the Miniſter to; they will put the Word from them, and if the Miniſter come up cloſe to them, and ſay, Thou art the man, they will fly in his face too, becauſe he does not Propheſy good to them.

CHAP. II.

The Preacher's Power of binding and loosing.

I Have one thing more about a Gospel Ministry, which I would mind you of, and bring into practice; I see a necessity of it, to awaken Professors in this declining Age, where Religion seems to have lost its Primitive Glory, and that powerful Influence that formerly it had upon the minds of men, who stood more in awe of their Religion, than we do now; gave another-gates account of it to their own Conscience, than I fear many now-a-days can do.

I conceive it belongs to the Office of a Gospel Minister, not only to declare the way of Salvation by Christ, and shew how remission of sin is to be had; but also to bind or loose their Hearers, as they do either come up to the Word, or reject it; and this done Authoritatively in the Name of Christ, according to Scripture-rule, is a real discharge, or a real Condemnation of that person who falls under such a Sentence.

I don't speak of binding and loosing, as 'tis an Act of Church-Discipline, in casting Offenders out of the Church, and receiving

ving them into it again upon their Repentance; for ſo it is in uſe among us, and in that ſenſe only we generally take it.

But I conceive there is a binding and looſing mentioned in Scripture, diſtinct from all Church-Cenſures in a way of Diſcipline, and is always to follow the Preaching of the Doctrine of the Goſpel, looſing thoſe from their ſins, who do believe it, and binding their ſins upon them who believe it not; and this I take to be an eſſential part of a Goſpel Miniſtry. Where Miniſters do perceive in any of their Hearers, a viſible contempt of the grace that is offered in the Goſpel, they ought to be in readineſs to avenge all ſuch Diſobedience, 2 *Cor.* 10. 6. by binding their ſins upon them, pronouncing ſuch perſons to abide under the wrath of God, till they do by Faith embrace a Promiſe of Pardon. Thoſe two places, *viz. Mat.* 16. 19. *Joh.* 20. 23. relate to the Doctrine of the Goſpel, ſhewing what follows upon it, and alſo do confirm the Authority of it, for the comfort of thoſe who believe it, and for the terror of thoſe who reject it. That place, *Mat.* 18. 18. relates to the Diſcipline of the Church, in all publick Cenſures paſs'd upon impenitent Offenders: So that he who acknowledges his Fault, and repents of it, being admoniſh'd by the Church, is abſolved, not only by man, but

by God, and taken into the Communion of the Church again. The Church of *Rome* admits of binding and looſing in the latter ſenſe, but they engroſs it all to themſelves, and apply it wholly to their Sacramen tof Penance.

The Council of *Trent* Anathematizes thoſe who allow the power of binding and looſing in any ſenſe to the ordinary Preachers of the Goſpel; but *Calvin* is expreſly againſt them; *Non ſeparanda eſt*, ſays he, *hæc poteſtas remittendi Peccata, à docendi officio, i. e.* The power of binding and looſing muſt not be ſeparated from the office of an ordinary Goſpel Miniſter. There be other Scriptures to confirm this, as 2 *Cor.* 5 19. *Luk.* 4. 18. The ſum of the Goſpel is, *to preach deliverance to captives.* So *Luk.* 24. 47. and *Luk.* 10. 5, 6, 9, 10, 11, 12. *vide.*

I am not for Popiſh Abſolutions, but I think it the Duty of Miniſters to tell their People whom God will ſave, and whom he will not; whoſe ſins are, and whoſe are not remitted to them; and to do this Authoritatively, by a particular Application, that may reach the perſons themſelves whom they moſt ſuſpect, ay, and privately to tell them by name, that they are the perſons they meant, warning them to conſider their danger,

danger, leſt ſudden Deſtruction from the Lord do come upon them.

'Tis evident that general Preaching does little good without this; men ſhift it off, and diſtinguiſh themſelves out of the power of Religion, think their Profeſſion ſecures them from all that is threatned in the word, and denounced againſt the Prophane and Ungodly; Doctrines and Exhortations won't do, without this particular Application of the bleſſing to whom it belongs, and of the curſe of God to them over whoſe Heads it certainly hangs; we muſt do our Duty herein; there be ſome weak ones, who can't ſpeak peace to themſelves, we muſt ſpeak it to them in the Name of the Lord; there be others who won't ſpeak Terror to themſelves, but go on in their wickedneſs, and bleſs themſelves; I ſay it is out Duty to curſe them in the Name of the Lord, and plainly tell them, *that they who do ſuch things, ſhall not inherit the kingdom of God*, Gal. 5. 21. 1 Cor. 6. 9. Eph. 5. 5.

There are too too many now-a-days who count hearing the word a very indifferent thing. They can come to it, and they can forbear; 'tis all one to them which they do, they are not much concerned either way; when they come, they think hearing the word, if it does them no good, 'twill do them no harm. But there is a

great miſtake here, let me tell you; there is a bleſſing or a curſe at the end of every Sermon you hear, and one or 'tother will certainly light upon you; Scoffers may puff at the Judgments of God, and ſay, that Miniſters take too much upon them, in paſſing ſuch a peremptory Sentence on them; what care they what men ſay; ay, but know who ever thou art, ſo Sermon-proof in your own opinion, that the Miniſter ſhall never take hold of thee; I ſay, thou art by thoſe very words, thoſe binding words pronounced againſt thee in the Name of the Lord by a Miniſter of the Goſpel, as ſurely Condemned already, as if thou were already in Hell; the wrath of God will certainly come upon you, unleſs you repent, and ſo I leave you, think of it at leiſure.

If we do not our Duty, who have theſe Keys committed to us, we ſhall be queſtioned at the laſt day for not ſhutting this man or that woman out of the Kingdom of Heaven, whom we ſaw walking ſo diſorderly under ſo viſible a neglect of their own Salvation.

Obj. This way of Preaching may grieve the Saints.

Anſ. What! to hear that impenitent unbelieving Sinners remaining ſo, ſhall never enter

enter into Heaven; if this grieve them, they muſt be grieved, we can't help it; better they grieved, than others eternally Damn'd for want of ſuch an awakening word. *Am I your enemy becauſe I tell you the truth*; if ſo, I deſire never to be friends with you upon other terms.

Brethren! What we do of this kind, *errante clave*, affects no man's Conſcience: But if you find that you are the perſons to whom God intends Comfort, you ought to receive it; if the perſons to whom the Curſe belongs, you ought to apply it to your ſelves, and to tremble under it; for what is bound on Earth, is bound in Heaven: The Curſe will certainly come upon you, if you repent not; you may reverſe the Sentence we paſs, by a ſpeedy turning to God before you dye; elſe 'twill be confirmed againſt you at the laſt Day, to your eternal Deſtruction, by an irreverſible Sentence. You will frequently find, it may be not preſently, that as you are bound or looſed by the Preachers of the Goſpel, ſo ſuitable impreſſions of God's Love, or Anger, are made upon your Souls, even in this World. God does this to keep up the Authority of his Miniſters, that they may effectually comfort Believers, and as effectually terrifie Unbelievers; therefore if we are bold againſt ſome, 2 *Cor.* 10. 2.

and

and *do uſe ſharpneſs according to the power which the Lord Jeſus has given us for your edification*, 2 Cor. 13. 10. For that we aim at in all theſe denunciations of God's wrath againſt the impenitent, 1 *Cor.* 5. 5. I ſay, if we come with a Rod, and ſeem not ſo kind and gentle to you, as you would have us, 1 *Cor.* 4. 21. If at any time we are found unto you ſuch as ye would not, 'tis becauſe we do not find you ſuch as we would, 2 *Cor.* 12. 20.

The Sum of All.

This Phraſe of giving the Keys of the Kingdom of Heaven, is Metaphorical, from one who has the Supreme Power in a Houſe, or City; ſo *Eliakim* as Chief Governour of the King's Houſhold, had *the keys of the houſe laid upon his ſhoulder*, Iſa. 22. 22. Prefiguring the Kingdom of Chriſt, who gives the Keys, *i. e.* the Power of binding and looſing here on Earth, to his Miniſters.

Q. How can the power of Remitting Sin, which belongs to God only, *Mark.* 2. 7. be aſcribed to men?

A. Chriſt in Commanding the Apoſtles, and in them all Miniſters, to remit Sin; does not

not transfer upon them that which is his own peculiar Prerogative, *i. e.* he does not reſign to them his Power of forgiving Sin, but only Commands them in his Name to teſtifie to their hearers, that the Sins of all thoſe who Believe in Jeſus, are Pardoned, and to pronounce them Pardoned by God: So that Miniſters are not the Authors of Forgiveneſs, but only God's witneſſes, teſtifying his Grace towards Repenting Believing Sinners. Nothing makes more for our comfort, than to know that our Sins are Pardoned; and to this end God hath appointed his Miniſters in his Name to tell Believers ſo: and to declare unto all, that they who Believe ſhall be Saved, and have all their Sins remitted to them for Chriſt's ſake.

Thus I have ſhewed you what is implied in this Text: And till men are wrought up by the Preaching of the Goſpel, to a real conviction of theſe Truths, *viz.*

1. That all men are Sinners by Nature, and under Condemnation by Law.
2. That there is no Salvation to be expected or hoped for, without a full and free Remiſſion of all their Sins.
3. That this Remiſſion of Sin can never be obtained, till full ſatisfaction be firſt given to the Law and Juſtice of God,

God, for all our Offences and Treſpaſſes againſt him.

4. That none but Chriſt is able to make this ſatisfaction for Sin.
5. That in order hereunto, *i. e.* for the effecting and compleating this ſatisfaction, the Son of God took our fleſh upon him, and Dyed in that Fleſh for us; ſhed his Blood for the Remiſſion of our Sins.
6. That all who come unto this Jeſus, caſting themſelves by Faith upon him, ſhall certainly find Mercy, ſhall have all their ſins Pardoned, and ſhall be Eternally Saved.

Till we can prevail with our hearers to own and acknowledge theſe Generals, 'tis impoſſible they ſhould Believe in the Lord Jeſus, to the ſaving of their Souls. That Faith that is ſaving, does neceſſarily preſuppoſe and include in it a real aſſent unto, and full conviction of all the forementionned Truths.

Poſſibly ſome will ſay, We know all this already; have heard theſe things over and over; it may be ſo, but pray hear them over once more, and conſider them well in the light of this Text, that tells you plainly there is no other way of Salvation. Sometimes it pleaſes God by one Text ſet home

home by the Spirit upon our hearts, to lead us into a more ſerious conſideration of many other Truths relating to it, which we formerly gathered out of the letter of the Word, without any application of the matter contained in them to our ſelves. We who are Miniſters, muſt inſiſt upon theſe things; we have nothing elſe to ſay to Sinners, till they are convinced of theſe truths; this is the firſt opening of the Goſpel; we cannot proceed one ſtep farther, till ſome credit be given to theſe firſt Principles of the Chriſtian Religion. I hope you who are here preſent, and do frequent this Aſſembly, do attend upon the Miniſtry of the Word, under a real conviction of theſe truths: Therefore give me leave to put One queſtion to you, to every one of you, to your Conſciences I put it, *viz.* Whether you have anſwered this Conviction, by your perſonal Coming to Chriſt, and actual caſting your ſelves upon him for the Pardon of all your Sins? If this be not yet done, I am ſure you cannot Anſwer it to God, nor your own Conſciences. Pray conſult your convictions, and ſhew your ſelves men: To ſay no more.

Two things I ſhall ſpeak to from this Text, *viz.*

1. What

1. What Remiſſion of Sin is.
2. How Salvation conſiſts in the Remiſſion of Sin.

CHAP. III.

I. *What Remiſſion of Sin is.*

I Intend to ſpeak diſtinctly to theſe Two Heads; yet not ſo diſtinctly neither, but I may now and then run them both together in my Diſcourſe, which cannot well be avoided in truths of ſo near an affinity to each other, as theſe are.

I begin with the firſt, *viz.* Remiſſion of Sin: What are we to underſtand by that?

Remiſſion of Sin, implies our juſtification: It can ſignifie nothing leſs in *Mark* 1. 4. and *Mat.* 26. 28. They who labour moſt to find a difference, are very much put to it, to make it out: They ſay, that imputation of Righteouſneſs, is diſtinct from Remiſſion of Sin; but the Scripture ſeems to make them the ſame, *Rom.* 4. 5, 6, 7. I think they are ſo inſeparably joined together, that no man, who has obtained the Pardon of all his Sins, ever was, or can be at a loſs for a Righteouſneſs to compleat his Juſtification, and entitle him to the reward

ward of Eternal Life promiſed in the Law. I conceive the Pardon of all our Sins, is a Righteouſneſs we may boldly appear before God in; becauſe it lays before God that full ſatisfaction that Chriſt made for Sin, by his active and paſſive Obedience, which is not only ſatisfactory for Sin, but alſo meritorious of Eternal Life; ſo that all the ends of Juſtification are accompliſhed in the Remiſſion of Sin: What preciſe conceptions we may have of Remiſſion of Sin, and imputation of Righteouſneſs, as differing in the notion, will not argue any real difference in the things themſelves. We muſt have a care we do not ſeparate what God has ſo intimately joined together. This hath occaſioned all thoſe unhappy Controverſies about Juſtification, as I ſhall ſhew anon. They who want a ſufficient Juſtifying Righteouſneſs, after the full Remiſſion of all their Sins, do not rightly reſolve Remiſſion of Sin into the proper procuring cauſes of it, *viz.* the ſatisfaction that Chriſt made for Sin by what he did and ſuffered for us, from his Birth to his Death; ſo it became him to fulfil all Righteouſneſs, that he might be the end of the Law for Righteouſneſs to them who Believe: So that Chriſt himſelf is our Righteouſneſs, the Lord Jehovah our Righteouſneſs; the Law is as well ſatisfied

tisfied with what Christ hath Done and Suffered for us, as if we our selves had perfectly kept the Law, or Died by it for our Sins.

'Tis dangerous separating Christ and his Righteousness; as if we were to derive a justifying-Righteousness from Christ distinct from the Person of Christ: This notion has insensibly led men to seek a Righteousness in themselves, not wrought out for them, but wrought in them by Christ; this indeed is the right way of Sanctification, but not of our Justification. The Scripture directs us to seek our Justification in the Person of Christ only, by Receiving him, Believing in him; to them is Remission of Sin Promised, and everlasting life, *John* 1. 12. *John* 3. 15, 16. *John* 6. 40, 47. *Rom.* 4. 5. *Rom.* 3. 26. *Acts* 10. 43. *Acts* 26. 18.

Some do too nicely distinguish between freedom from Punishment, and a right to eternal Life; as if one could be obtained without the other, which is impossible: Certainly not to Die, is to Live; not to Die eternally, is to Live eternally; the expulsion of Darkness, is the bringing in of Light: He who is counted worthy to escape the Punishment threatned by Law, is worthy to receive the Reward promised by Law; I see not what should hinder it,

since

ſince no fault of Omiſſion or Commiſſion can be charged upon him whoſe Sins are Pardoned.

If after the full Remiſſion of all our Sins, we were to receive eternal Life from the Law, then ſome Righteouſneſs diſtinct from Pardon, a Righteouſneſs wrought by our ſelves after Pardon, would be antecedently neceſſary to our juſtification unto life: But that is not ſo, for every Pardoned Sinner receives eternal Life from the hand of Free-Grace, as the Gift of God, freely given, without any conſideration of any works of Righteouſneſs done by us. *Gal.* 2. 6. *Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law, for by the works of the law ſhall no fleſh be juſtified. If there had been law which could have given life, verily righteouſneſs ſhould have been by the law,* Gal. 3. 21. But ſince the Law does not give Life, therefore that Righteouſneſs that lets us into eternal Life, is not of the Law, but that of Faith, *Phil.* 3. 9.

The Law admits of no Pardon, allows of none, is not at all concerned about that matter, but ſeeks its own ſatisfaction in a way of ſtrict juſtice; the Law is all for

Justice; Mercy comes in by another Covenant: 'Twas never in the nature and constitution of the Law, to give life to a Sinner; the Law can't do that, *Rom.* 8. 3. It can give life to a Righteous man, but not to a Sinner; The Law will prosecute him to death; 'twould act contrary to it self, to its own eternal Sanction, and declared judgment, if it should do otherwise; and therefore the Law as a Covenant of Life and Death, is fully determined in the Death of Christ towards all Believers, who are no longer under the Law, but under Grace.

Yet I say, the rigour of the Law in it self, is not relaxed by the Pardon of Sin, only it does not exert its condemning power upon the persons of Believers, because Christ has already Suffered for their Sins; but still the Law remains, and ever will remain a Sin-condemning, and Sin-avenging Law, it has as much power as ever to slay the Sinner, but it can slay him but once; and the stroke of the Law is so heavy in that case, that it need not smite him a second time. Christ indeed being God, as well as Man, recovered from that deadly blow the Law gave him for our Sins, and so saved himself and us. Here is no relaxation of the Law, but a full execution of it, full satisfaction given to it; the whole

whole debt is paid to the utmoſt farthing by Chriſt our ſurety. Now all the Life, Glory and Happineſs that follows upon this, comes in by Grace: Chriſt having Redeemed us from the Curſe of the Law and the Law being fully ſatisfied, cannot be againſt any thing that Chriſt ſhall do for his Redeemed ones; he may freely beſtow what he will upon them, having brought them under a Covenant of Grace; he may, and he will purſue that Covenant to the utmoſt, towards them for their good, till he has made them as happy, as infinite Love and Grace can make them: Sin being taken away, and expiated by the Death of Chriſt, Believers do paſs over of courſe into his Life; they Riſe with him; he who has called us into a Communion with him in his Death, will not deny us Communion with him in his Life and Reſurrection; otherwiſe the benefits accruing to us by his Death in a freedom from Puniſhment, would never have made us happy, had we been quite ſhut out from his Life; 'twas for that end he Died for us, that we might Live for ever in him, by him, and with him: The Law, and the works of the Law, contribute nothing to this Life; and for our Evangelical Holineſs, that is but the fruit and effect of this eternal Life derived from Chriſt, already begun in us, and

exerting it self gradually according to the measure of our imperfect Sanctification here: All our Evangelical works, are but so many expressions of that new Life which we are raised up unto in this World, by the Power of Christ's Resurrection, which hath a quickning influence upon our Souls, raising us up to newness of Life: There was some distance, though but a little at first, between the Death and Resurrection of Christ, only Three Days; during that time they could not draw comfort from his Death, till he Rose again: But since the time of his actual Resurrection, the Death and Resurrection of Christ stand closer together in our thoughts, and have a joint Spiritual influence upon our Hearts; we presently pass in the actings of our Faith from one to the other; from the effects of his Death, in the Pardon and Mortification of Sin, to the effects of his Resurrection, in our Spiritual Vivification and quickning up to new Obedience; thus the Death of Christ lets us into his Life; being planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection, *Rom.* 6. 5. We deal with the Blood of Christ for our justification from Sin; and with the Spirit of Christ risen from the Dead for our Sanctification: Did we clearly discern how our Sanctification flows

from

from the Reſurrection of Chriſt, as a conſequent of that forgiveneſs of Sin purchaſed by his Blood, *Eph.* 1. 7. we ſhould not ſo confound Juſtification and Sanctification, as ſome do. So much as we aſcribe to our works in juſtification, ſo much we take off from the Blood of Chriſt, to which the whole of our Juſtification is aſcribed: 'Tis a Righteouſneſs without works, by which we are Juſtified; therefore it can never paſs thorough our hands; no part of it is wrought by us; 'tis all imputed to us for Pardon of Sin, that we may live and not die; and this is Juſtification unto life. Juſtification has different names in Scripture, from the different reſpects it bears to us: as we are obnoxious to Puniſhment, 'tis called Remiſſion; as it relates to a ſtate of Sin, which is a ſtate of ſervitude and bondage, 'tis called Redemption; as we are Enemies to God, 'tis called Reconciliation.

Remiſſion of Sin is abſolutely neceſſary in order to Salvation; I will ſhew you the neceſſity of pardon, and of Preaching this Comfortable Doctrine to all.

Having given you a general account of that comfortable Goſpel-Doctrine, concerning the full and free remiſſion of all our ſins, through Faith in the Lord Jeſus Chriſt; and ſhewed you from Scripture, how the remiſ-

sion of sin implies our Justification; I opened to you that common distinction by which Divines do well express the whole nature of Justification, as consisting in the Remission of Sin, and imputation of Righteousness; and shewed you how these Two are inseparably linked together: whereever the former is, *viz.* Remission of all Sin, there is also the latter, *viz.* Imputation of Righteousness. I shall now proceed to the further opening of the nature of Remission of Sin, in these following Particulars:

1. Remission of Sin does not change the nature of Sin; that that which is Sin should be counted no Sin, that Evil should be called Good, *Isa.* 5. 20. Sin is as really Sin after Pardon, as before; only Pardon frees us from the guilt of Sin, takes away *meritum pœnæ*, the deserved Punishment: This it takes away, not from the Sin, but from the Sinner only; still *the wages of sin is death, i. e.* Sin deserves Death even after 'tis Pardoned, but this Death is not inflicted upon him to whom Sin is Pardoned; and this absolving from Guilt, is properly the Justification of a Sinner as such in himself, but now looked upon by God, as Righteous in Christ, by virtue of his Pardon. To make this yet more clear, take it thus:

Any

Any act contrary to Law, is properly ἀνομία, Tranſgreſſion, or Sin; and Sin in reſpect of its guilt binding us over to Puniſhment, is called a Debt.

The fact or action it ſelf, cannot be Remitted, becauſe that which is done, is done, and cannot be ſaid not to be done; yet the guilt of that evil act may be Remitted, and is Remitted, when the Puniſhment which we have deſerved is Remitted; and this is properly pardon of Sin; Sin is not imputed: To impute is an act of Reaſon and Judgment, λογίζομαι, *rationem inco, ratiocinando deduco*, 'tis a mental act, a rational inference, or concluſion from ſuch premiſes. So when applied to God, 'tis an act of Divine Reaſon and Wiſdom; to impute Sin is to deal with men according to the juſt demerit of ſin, to give it its due reward, its wages according to reaſon and juſtice; 'tis an act of the Divine underſtanding: God does think with himſelf, what Sin deſerves, and doth reſolve upon the Puniſhment of it, as a thing moſt juſt and reaſonable.

So not to impute Sin, or to forgive Sin, is not to enter into Judgment with the Sinner, *Pſal.* 143. 2. according to the ſtrict terms of the Law of Works: For when God ſo enters into Judgment with us, the reaſon of the Law, and Juſtice of God,

must needs carry it against the Sinner; and yet not to impute Sin, is an act of Judgement too, an act of Divine Reason and Understanding in God: But in this act of Judgement, whereby God does not impute Sin, God judges of sin according to the terms of the New Covenant, having in his Eye, and under his Consideration, the full satisfaction that Christ has made for Sin; upon this account he judges it most reasonable not to impute Sin to those for whom Christ has died. *Civilians* do admit of a supposed imaginary solution, when really nothing is paid; this among men is to forgive the Debt, *acceptum ferre*: Whence comes the term, *Acceptilatio*, the Creditor counting the Money as Received, which he forgives the Debtor. But in God's forgiveness, there is a great deal more than this, here is real payment made, full satisfaction given by Christ our Surety; and the Grace of Pardon lies in the free application of all this unto us; this is God's Grace towards us; yet the Pardon of the Sins of Believers, is but justice towards Christ; 'tis Grace towards us, that God should accept of satisfaction from the hand of another; but upon full satisfaction given, 'tis an act of Justice to remit the Debt.

2. Pardoning Grace takes away that that makes a man unrighteous in the ſight of God, it takes away ſin; how that is, I have in part ſhewed already, and ſhall more fully demonſtrate. 'Tis evident, that God counts them righteous whoſe ſins are pardoned, and that he has nothing in his eye then, but the full ſatisfaction Chriſt made for ſin; which is the Foundation of Pardon, and alſo meritorious of eternal Life; it was not only bare ſatisfaction that Chriſt made, for that is but Juſtice, paying what is due, not a Penny over or under; but in Chriſt's ſatisfaction, there is a redundancy of Merit, procuring Grace and Glory for us; the Merit of Chriſt procures the favour of God for us, and a right to all the bleſſings promiſed in the Goſpel, and his Spirit effectually applies all this to us, and works all this in us.

3. Remiſſion of ſin, as it is held forth and offered in the Goſpel, preſuppoſes nothing in man, as the cauſe and condition of it, moving God to pardon him, but only denotes God's gracious Indulgence towards him, not reckoning his ſin to him, upon his believing in Chriſt; ſee how pardoning Grace finds us, Col. 2. 13. *And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having*

having forgiven you all trespasses. So *Heb.* 8. 10, 11, 12. God does not eye any Qualifications in us, but promises to do all himself; *I will, and they shall,* &c.

'Tis objected, That Faith is the beginning of Sanctification, and if Faith be required unto Justification, then some part at least of our Sanctification is required unto Justification.

Answ. No part at all; for though Faith be a supernatural Principle infused by God in order to our Sanctification, as well as our Justification; yet it first Justifies before it Sanctifies; I speak of Faith now, not in its first Principle, but in its first actings; I say, it first acts upon Christ by receiving him, before it begins actually to sanctify us; there is a great difference between the Instrumentality of Faith in receiving Christ for our Justification, and the efficacy of Faith applying Christ received for our Sanctification; to speak properly, 'tis not God's working Faith, but Faith working in us, and upon us, that Sanctifies; God always gives Christ in and with our first Faith for Justification and Pardon, this must be first finished and compleated, before Faith will or can begin to sanctifie us, because Faith fetches all its sanctifying Virtue from Christ received; but our first act of

of receiving Christ, is that that justifies: Sanctification always follows upon it, and is gradually carried on by a justifying Faith to our lives end: Sin is not pardoned because it is mortified; but because it is pardoned, therefore it's mortified.

Remission of sin presupposes no real change in the man himself, as moving God thereunto: Neither does remission of sin alter the nature of sin, but only the state of the Sinner; his sin is not imputed to him: To forgive sin is, not to remember it, *Jer.* 31. 34. There 'tis; but God won't look towards it, his thoughts are so taken up with the blood of Christ, and the Interest that Believers have in that blood, that he willingly forgets their sins, *he will not deal with them after their sins, nor reward them according to their iniquities*, Psal 103. 10. And that they may be sure of this, *he casts their sins into the depths of the sea*, Mich. 7. 19. *As far as the east is from the west, so far hath he removed our transgressions from us*, Psal. 103. 12. Not only from himself, but from us, he sees no iniquity in *Jacob*. If pardoning Grace does not presuppose, but make a real change in a man for the better, yet forasmuch as we are imperfectly Sanctified, the Pardon of sin, and the being and presence of sin may and do consist together in every true Believer here below, provided they

they do not allow themselves in the practise of it.

4. Remission of sin is an act of Mercy, not Justice, yet not contrary to Justice; because the sins that are pardoned to us, are punished in Christ; 'tis from God's Justice that he will not pardon sin without satisfaction; 'tis from his Mercy that he will accept of satisfaction from the hand of another.

This answers that plausible Objection that is commonly made against our Salvation by Grace, *viz.* Wicked men are condemned for their evil works, therefore Saints are justified for their good works. *Answ.* This does not follow, because one is an act of Justice, and the other of Mercy. Rom. 6. 23. *The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.* Death is wages due by Law; eternal Life is a free gift through Jesus Christ.

5. Remission of sin, as 'tis an act of Mercy, so 'tis an act of Power too; God has Power to forgive sin; none but the Creditor can forgive the Debtor; God is the great Creditor, and we are all his Debtors; *against thee only have I sinned*; therefore God only has Power to forgive sin; but yet it is not an act of mere absolute Power neither, but an act of Divine Jurisdiction, that carries

ries in it a due reſpect unto the Law, which God as the righteous Judge, and moſt wiſe Governour of the world will not violate. Therefore Remiſſion of Sin, under this proviſion that God has made in Chriſt for the ſatisfaction of his Law and Juſtice, is called Juſtification, *Rom.* 4. 5, 6. God is Juſt as well as Merciful in Pardoning Sin, *Rom* 3. 25, 26. So that Pardon flows from the Love of God, acting towards us for Chriſt's ſake, *i.e.* upon the account of his Merit and Satisfaction, which reſpect the Juſtice of God: The truth is, the ſatisfaction of Chriſt is the foundation of Pardon; this ſatisfaction lyes in the expiatory Sacrifice offered by Chriſt upon the Croſs; hence expiation or atonement, is joyned with pardon in Scripture. Numb. 15. 25. Levit. 4. 20. *The prieſt was to make an atonement, that the ſin ſhould be forgiven*; An expiatory Sacrifice led the way to forgiveneſs under the Law, and ſo it does now under the Goſpel; without ſhedding of Blood, there is no remiſſion of ſin: If you have not the Blood of Chriſt in your eye, when you go to God for Pardon, never think to ſpeed.

CHAP.

CHAP. IV.

The APPLICATION.

I Shall ſhut up all with a word of Exhortation, urging every one of you to a frequent, deep, ſerious conſideration of this grand fundamental truth, concerning the only way of Salvation by the remiſſion of ſin through Faith in Chriſt Jeſus. I know the time will ſhortly come, when all our Notions, and Diſputes muſt be reſolved into our believing or not believing in Chriſt for Pardon of ſin; therefore be perſwaded to begin your Religion in pure Faith, truſting in Chriſt only for the remiſſion of all your ſins, through the merit of his Blood; begin here, lay this as the Foundation of all your Religion, make this ſure, and then you will more clearly ſee upon what account you ſtand righteous before God; if you joyn any thing with Chriſt here, and miſs your way in the firſt ſetting out, you'll go wider and wider from the Goſpel every ſtep you take, and be forced to wreſt the Scriptures all along, to make good your firſt grand miſtake; therefore I ſay, beg of God to bring your hearts to a true reliance upon the free-Grace and Mercy of God in Chriſt Jeſus for the pardon of all your ſins.

Take

Take this as a clue in your hands to guide you into such an understanding of all other truths, as is consonant to this; put no other sense upon any Scripture that is not consistent with, and agreeable to this great fundamental Principle, keeping close to the just analogy of Faith, in all your tenents and opinions: I know there are other things to be considered besides Remission of Sin; but be sure you begin here, don't suppose that some previous qualifications in your selves are required to incline God to pardon your sins, for this will carry you unavoidably into a self-righteousness, and then Christ will profit you nothing. We are not pardon'd because we repent and lead holy lives, but we repent and lead holy lives, because we are fully Pardoned for Christ's sake: Shut all self-righteousness out of your justification, and take all that is Christ's into it, both his active and passive Obedience; though I had rather joyn them together as the Scriptures do, and say, *That by the obedience of one man, many are made righteous, i. e.* by the Obedience of Christ in Suffering and doing all that the Law required: And in the Application of this Grace to us, 'tis clear to me, that upon the Remission of all our Sins, Righteousness is imputed to us; and this is that which the Apostle calls Righteousness without works, *Rom.* 4. 6, 7, 8. The

Righteous-

Righteouſneſs of works, ſo far as it can be attained in this life, is but an effect of the Righteouſneſs of Faith. You know not the right way of Salvation, till you know how to obtain the Pardon of all your Sins; then you will ſee how Chriſt is become your Righteouſneſs. Let us not be too curious in placing one part of our Juſtification upon his Paſſive, and another part upon his Active Obedience. Let us be ſure to place all upon Chriſt, and then we are right; the Spirit does not reveal the whole Myſtery of Chriſt at once to Believers; there is a great deal of Chriſt to be learned by thoſe who are Juſtified and Pardoned, even after they are in a ſtate of Grace. Let us believe Chriſt to be our Righteouſneſs, and leave it to him to make out the way and manner of his being ſo: Our terms and diſtinctions applied to the fundamental Points of Religion, have occaſioned many miſtakes about them.

Let us therefore attend more ſtrictly to the ſimplicity of our own Faith, and not call in our Reaſon to prompt our Faith, but rather ſubmit our Reaſon to the inſtructions of Faith. I would have all Chriſtians ſtudy their own Faith more, and dwell more in the light of it; then they will be more familiarly acquainted with it, and better underſtand themſelves in every act of

Faith

Faith they put forth. Let us give our Faith time to act, to open it ſelf further to us, and our ſelves time to take in the full ſenſe of our Faith: Generally our acts of Faith are too ſhort, ſudden, and tranſient. We make a formal profeſſion of Faith, and ſay, We believe in Chriſt for the Pardon of Sin, but don't ſo well weigh and conſider what we ſay, or what we believe; we turn off preſently to ſomething elſe, as if we had done with our Faith, when the Myſtery of it is not half apprehended by us: We ſhould attend to it, ponder it well in our minds, look round it; this is the way to keep up a preſence of mind in us about what we Believe. One act of Faith attended to, will fill us with ſuch thoughts and apprehenſions of the Love of Chriſt, that will furniſh us with matter of diſcourſe for many days: But I don't find Profeſſors ſo much concerned in their own Faith; ſo much affected with it as they ſhould; they paſs it over as a plain ordinary piece of Religion, and having once declared they believe in Chriſt for the Pardon of Sin, they have no more to do with him: Whereas the Myſtery of Faith ſhould be ſtudied all our lives long, we ſhould pray as *Paul* did, *Eph* 1. 17, &c. vide. *That we may know what is the hope of his calling, and what the riches of the glory of his inheritance in*

the Saints. Faith has more in it than most People are aware of: 'tis not so easy a matter to know, comprehend, and remember what is contained in an act of Saving-Faith; we should discourse more with our own Faith, look into all particulars, search to the bottom, by gathering up more and more of the unsearcheable riches of Christ. He that would judge of a curious piece of Workmanship, brings it to the light, views it round in every part, till he has gathered up all the excellencies of it into his mind, then he can speak knowingly, in the praise and commendation of such a thing, having made observations before of all that was admirable in it. So you should sit down and consider the consequence of an act of Faith upon Christ for Justification and Pardon; what depends upon it, what you gain by it, what you expect from it; all is yours if Christ be yours; therefore be perswaded to enter into your Chambers and Closets; sit down with a Bible in your hands, stir up your Faith, consider the state of a Believer, and then gather up what makes for your comfort out of the Word of God. O how would your Faces shine! you would be filled *with joy unspeakable, and full of Glory*, by Believing; there is not that Joy among Believers, because they don't think enough of what they Believe. Do you Believe in Christ

Chriſt for the Remiſſion of Sin? Then there is a great deal in Chriſt, a great deal in Sin, a great deal in the actings of thy own Soul under this Faith, to be conſidered of: The knowledge, experience, and evidence of Faith, are things that ſhould be particularly examined and ſeriouſly thought of: There is a full buſineſs in Faith, enough to imploy a gracious Soul all his days; Faith fills the mind with deep apprehenſions of our own great concernments in Chriſt Jeſus. Were we wiſe indeed unto Salvation, we ſhould think of nothing oftner, than of what we believe; there may be Faith, and there may be Truth in the heart, and yet theſe Two may not be ſufficiently mingled together; therefore we ſhould often apply our Faith to the Word, that what it does not ſee at one time, it may ſee at another; what it does not reach by one act, it may take in by the next. The oftner Faith looks into the Word, the more diſtinctly does it gather up the full ſenſe of the Word; it dwells in us in more Wiſdom and Spiritual Underſtanding: Did we take this courſe we ſhould quickly find the benefit of it, out of our Bellies would flow Rivers of living water; we ſhould be more skilful in the word of Righteouſneſs, more expert Believers, ready to give a reaſon of the

hope that is in us; Believers have much to ſay in defence of Chriſt, the Goſpel, and their own Profeſſion; and the more they ſtudy the point, the more ready are they to give an anſwer to them, who ask them any queſtions about their Religion; they keep the word freſh in their Memories, by reflecting often upon it, converſing much with it. Whilſt I am exhorting you to a more frequent Conſideration of the fundamentals of Chriſtianity, don't miſtake me, as if I were putting you upon reading many Books, upon ſtudying Controverſies, and knotty Diſputes; no, no, ſtudy your own hearts and the Bible more; keep under the power of thoſe truths that are plainly revealed: We loſe much of the joy of Faith, by diverting our Minds to things of an inferior Nature; I obſerve among all ſorts of Profeſſors, there is more ſtir about uninſtituted things, more zeal for their own unſcriptural Traditions and Cuſtoms, than for the grand fundamentals of Faith and Holineſs; there is utterly a fault among us in this matter. If you would keep up the joy of your Salvation, you muſt conſult often with your Faith about the prime fundamentals of Religion, and muſe often upon them; examine your Faith about them; conſider what a priviledg it is to have all your ſins blotted out, and laid upon Chriſt,

who

who ſhed his Blood for the remiſſion of them; you muſt think, and think again upon this, till you find your hearts overcome with the ſenſe of God's Free-Grace towards you in Chriſt. You cannot conceive before-hand, what further Light will break forth, what further Diſcoveries God will make of the Myſtery of his Grace; one thought riſes ſtrangely out of another in holy Mediation; things come into our minds, that all our hearing and reading could not furniſh us with; when we are in our thoughts purſuing ſpiritual truths through all the conſequences of them, there is that let into our minds, which before we were not in a fit poſture to receive or underſtand, but when Faith hath ſet all before us which we have attained unto, and drawn, as it were, a Scheme of the whole Goſpel in our minds, the Spirit knows how to carry on his work further in ſuch a Soul.

Having already given you a general, and alſo a more particular account of the nature of remiſſion of ſin; I ſhall now proceed to the 2*d*. Head propounded, which is this, *viz*. To ſhew you

2 How Salvation conſiſts in the remiſſion of all our ſins. And to make way to this, I ſhall ſpeak ſomething of the ne-

ceſſity of remiſſion of ſin, in order to Salvation; which can never be attained without it.

The neceſſity of Forgiveneſs, and of Preaching this comfortable Doctrine to all.

1. *Becauſe all have ſinned, and come ſhort of the glory of God*, Rom. 3. 23. and are therefore liable to Condemnation.

2. No man is able to make ſatisfaction for his ſins; if we could, we ſhould not need a Pardon.

3. There is no eſcaping Divine Vengeance, no flying from Juſtice; and *it's a fearful thing to fall into the hands of a living God*; if this be ſo, then either ſin muſt be Pardoned, or we muſt periſh under it; therefore, bleſſed is that man whoſe Iniquities are forgiven.

Further to evidence the neceſſity of Pardon, conſider this, *viz.* That all our Sanctification, all our inherent holineſs, all our good works, will ſtand us in no ſtead without a Pardon, becauſe of the imperfection and ſin that cleaves to them; this makes Pardon ſo neceſſary; to remit ſin, is not to condemn us for ſin; *he that believeth on him, is not condemned*, John 3. 18. Not to condemn, is to juſtifie; to juſtifie, is not to impute ſin, but to impute righteouſneſs with-

without works; either the ſin that cleaves to all our good works muſt be imputed to us, or elſe a righteouſneſs muſt be found out for us without works, that does not touch upon any of our works, but is imputed to us, not done by us; man fell by his own ſin, but he riſes by anothers righteouſneſs, which covers all his ſins.

CHAP. V.

How Salvation conſiſts in the Remiſſion of Sin.

THE knowledge of Salvation that the Law gave, was by a legal Righteouſneſs in keeping the whole Law; That which the Goſpel gives, is by the remiſſion of ſin.

How Salvation conſiſts in this, *viz.* remiſſion of ſin.

Becauſe it takes away that which hinders our Salvation, *viz.* The guilt of ſin, and the wrath of God.

The expiatory Sacrifices under the Law, were called Sin-Offerings, becauſe the ſin of the people; *i. e.* their guilt was transferred to the Sacrifice, and laid upon that; *it was to bear the iniquity of the Congregation, to make atonement for them before the Lord,*

Levit. 10. 17. *i. e.* The sin was imputed to the Sacrifice; the wrath of God, and the Punishment due by Law for sin, was inflicted upon the Sacrifice; in this sense *Christ is said to be made sin for us*, 2 Cor. 5. 21. Because he suffered in our stead, *his own self bare our sins in his own body on the tree*, 1 Pet. 2. 24. He bare our sins, alluding to the Sacrifices that were lifted upon the Alter; *this is to offer up sacrifice*, Heb. 7. 27. ἀναφέραν, from ἀναφέρω, *sursum tollo*. So Christ lifted up, or took up the heavy burden of all our sins upon his own back. God looked upon Christ, lying under the imputation of our sins, as the object of his wrath, and vengeance, that he might ever after look upon us, under the imputation of his righteousness, as the objects of his love and delight; to bear iniquity, is to suffer the punishment due for it, *Levit.* 5 1. *To bear iniquity, and to be cut off for it, is all one*, Levit. 20. 17. *He shall bear his judgment*, Gal. 5. 10. *The blood of the sacrifice was to make atonement for the soul of man*, Levit. 17. 11. I am shewing you how remission of sin, takes away guilt by a non-imputation of it to us; God forgives, as men forgive. Mat. 6. 12, 14. *Forgive us our debts, as we forgive our Debtors.* So *Mat.* 18. 21. 35. Among men, Debts are remitted, when nothing is required of the Debtor;

Debtor; the Creditor counts the Money as received, which he remits to the Debtor; ſo it's in our Juſtification, God deals with Believers, as with thoſe for whoſe ſins he hath received ſatisfaction, though not from their hands, yet from Chriſts; ſo their ſins are Pardoned and taken away. The ſame word, 1 *Sam.* 15. 25. That we render Pardon, ſignifies to take away, וְעַתָּה שָׂא אֶת־חַטָּאתִי, *& nunc tolle peccatum meum*; from נָשָׂא *abſtulit, condonavit*, pardon; ſo takes away ſin, that God will not viſit it upon us, he will not requite it; which *Joſeph*'s brethren feared their brother would; *Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him. Reddendo reddet*, in requiting, he will requite; *i.e.* he will fully requite this evil, he will make it revert upon our own heads; ſo the word הֵשִׁיב ſignifies from שׁוּב *redire fecit*: Both theſe ſignifications are to be carried into the Conſtruction of theſe Texts, *viz.* That remiſſion takes away ſin; and the taking away of ſin is the remiſſion of ſin, by which a ſinner is freed from the guilt of ſin, from the curſe of the Law, and from the wrath of God; hence it appears, that Salvation lies chiefly in remiſſion of ſin. Pſal. 32. 1, 2. *Bleſſed is he whoſe tranſgreſſions is forgiven, bleſſed is he whoſe ſin is covered, bleſſed is the man*

unto

unto whom the Lord imputeth not iniquity. Neither does the conſideration of any good works done by man, come in as a motive for God to pardon our ſins, becauſe to pardon ſin, is to impute Righteouſneſs without works: *i. e.* God looks upon pardoned ſinners as righteous, through Faith in Chriſt, though their works be not anſwerable to the Law of Righteouſneſs laid down in the Covenant of works. Chriſt comes in, in the room and place of our Good Works, and Free Grace confers that upon us for Chriſt's ſake, which our own Good Works were to procure for us under the Law: *For by grace are ye ſaved, through faith, and that not of your ſelves; it is the gift of God; not of works, leſt any man ſhould boaſt,* Eph. 2. 8, 9. *Thus Chriſt is the end of the law, for righteouſneſs, to every one that believeth,* Rom. 10. 4. The end of the Law, under the Moſaical Diſpenſation, whether Moral or Ceremonial, was to lead a ſinner to Chriſt for Righteouſneſs; this Righteouſneſs lies in the full ſatisfaction that Chriſt made to the Law, for the ſin of man; we muſt bring to the Law, either a perfect Righteouſneſs of our own, or a full ſatisfaction for all our ſins, which is equivalent to man's perfect Righteouſneſs, and not only equivalent, but much beyond it; for our own perfect Righteouſneſs, had we continued in it, would have kept

kept us in a happy Paradiſical ſtate here on earth. I know Divines ſpeak of our Tranſlation afterwards into Heaven; but of that the Scripture is ſilent; 'tis evident, that had we kept the Law, we had not died; but upon the ſatisfaction Chriſt has made to the Law, we obtain Eternal Life, have a more abundant entrance into the Kingdom of Heaven; and this ſatisfaction accepted for us, is in the infinite merit of it, our Righteouſneſs: Thus the Law obtains its end, in that full ſatisfaction that Chriſt gave it for the ſin of man, and can demand no more of any believing ſinner for his Juſtification; it becomes the Law to bring things to a righteous Concluſion between the Juſtice of God and a ſinner. The Law cannot do unjuſtly, but is righteous in condemning the Unbeliever, and righteous in paſſing by the Believing ſinner. If any ask, How comes a Believing ſinner to eſcape the Vengeance of the Law, to get out of the hands of a ſin-revenging Law? *Anſw.* Becauſe the Law hath obtained its end in Chriſt, and done full execution upon him for the ſin of man, to its own ſatisfaction; and this ſecures a man from the curſe of the Law, as much as his own perfect righteouſneſs would have done.

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The Papists deny the imputation of Christ's Righteousness, and derive Remission of Sin from inherent Righteousness; whereas inherent Righteousness never frees us from all Sin in this World; he is a liar who says he hath no Sin: But imputed Righteousness is opposed to all Sin in us, and covers it all. *We are holy, and unblameable, and unreproveable in the sight of God*, Col. 1. 22.

New Obedience, and the practice of Holiness, is the consequent of Pardon; which must not be taken for a permission, or licence to Sin. Pardoning-Grace lays a strict injunction upon us to Sin no more, as Christ did upon the man whom he healed at the Pool of *Bethesda*, *Behold, thou art made whole; sin no more lest a worse thing come upon thee*, John 5. 14. Christ Died primarily for our Justification from all Sins committed by us; and also for our Sanctification to prevent the Commission of further sin, *To that end he purchased for us his holy Spirit, that we might live to God*, 2 Cor. 5. 15. *That being dead to sin we should live to righteousness*, 1 Pet. 2. 24. *The blood of Christ purges the conscience from dead works to serve the living God*, Heb. 9. 14. *There are two special parts of the covenant of grace*, Heb. 8. 10, 11, 12. *viz.* Remission of sin, and

and a change of Heart and Nature, they always go together; to fancy a change of State, without a change of Nature, is but a fancy.

Though Juſtification be a continued act, yet that it may be continued to us in a comfortable ſenſe of it, Believers muſt ſue out their Pardon for every new ſin, and by renewed acts of Faith, apply the Blood of Chriſt in particular for the Pardon of this or that ſin. In Juſtification, all ſin is Pardoned, paſt, preſent, and future, that no place may be left for Condemnation, *John* 5. 24. Sins to come are virtually Remitted to a Believer, *i. e.* we are by Faith put into a ſtate of Pardon, Faith knows whither to go for Pardon upon all occaſions: Tho the Commiſſion of new ſins does not caſt a Believer out of a ſtate of Grace, does not null and make void his former Juſtification in the ſight of God, yet he may loſe the comfortable ſenſe of it in his own Conſcience, and lye under (though not judiciary Puniſhments) yet under ſuch caſtigatory Chaſtiſements from an Angry Father, that may be a great bitterneſs of Soul unto him, till by a renewed act of Faith he does apply himſelf to Chriſt for Pardon, and make his peace with God. Faith it ſelf can't ſpeak peace to an impenitent Believer, who as to this or that ſin may be called impenitent,

tent, though as to his ſtate he be a Believer. Till Faith do bring down the Blood of Chriſt by a particular application of it to the Conſcience of a man for the Pardon of this or that particular ſin, he may and will be very uneaſy under it; and the longer Repentance is deferred, the more angry reflections will Conſcience make againſt that man; he may be brought to queſtion his own ſtate by deferring his Repentance ſo long: Care muſt be taken to ſet upon this work of Repentance out of hand, and when we go about it, we muſt ſtill keep Chriſt in our eye, and not ſorrow as without hope; that ſorrow for ſin, that in the beginning may be Godly ſorrow, may by the cunning of the Devil riſe ſo high, as to become ungodly ſorrow, ſinking the Soul into deſpair: Many do begin in the Spirit, and end in the Fleſh; therefore care muſt be taken to keep our ſelves in a due temper of mind, that we be not overwhelmed with ſorrow; that ſorrow for ſin that hinders us from coming to Chriſt is ſinful, and not to be allowed in a Chriſtian. So that Repentance is required not as a previous condition of our Juſtification, but as that without which no man can, or will ever come to Chriſt for Juſtification; Faith firſt works Repentance under a ſecret hope of Pardon, and then applies Chriſt not for the

ſake

ſake of Repentance, but becauſe by Repentance a man becomes willing to receive Chriſt; 'tis a vain thing to pretend to Faith in Chriſt for Pardon, unleſs we ſee the Fruits of Faith in our ſelves, in the exerciſe of all other Graces, and in thoſe good works of Holineſs that always accompany Saving-Faith. Faith never ſpeaks but in ſome act, it never gives a comfortable ſenſe of it ſelf, but in ſome preſent act, now 'tis impoſſible truly to act Faith without an univerſal conſent of the Soul to this act; it diffuſes its influence all over the Soul, touches the Soul in every part, ſtrikes upon every ſtring, puts the whole Soul in tune; every thing in a man does anſwer and correſpond to ſuch an act of Faith; you may ſee your Faith in your Hope, Love, Fear, Zeal, Repentance, *&c.* All Graces riſe or fall as Faith does, 'tis like the ſpring of a Watch, it ſets all the Wheels in motion. We may have a clearer diſcerning of Faith by a reflex act, whence all aſſurance ſprings, then we can by a direct act, though you cannot ſee your ſelves cloſing in with Chriſt for Pardon; whilſt you only intend that thing, and would fain prove Faith by it ſelf and by its own juſtfying act; yet if you look through your Love, your Repentance, through all the fruits of Faith in your Lives, you will more clearly

diſcern

discern it in its Saving, Justifying Act, that you do really and sincerely take Christ as your only Righteousness, and to shew that you do so, you produce those things as proofs of your sincerity, which this Faith hath put you upon, and which you could never bring your selves to, till Faith came drawing the whole Soul after Christ, and strongly inclining you to a holy life; this is God's way of teaching his Children, by putting Principles of Faith and Holiness into their Hearts, powerfully inclining them to live to God; this is set forth by God's teaching the Ants to provide their Meat in the Summer, *Prov.* 6.8. *i.e.* God inclines them naturally to do this; so does God Spiritually incline his Children by his Spirit dwelling in them, to act as Christians ought to do.

The sum of all is this: The Justifying Righteousness of a Believing sinner before God, lies in the Remission of sin, and God's Gracious acceptation of sinful man, upon the sole account of the Obedience of Christ our Mediator, apprehended by Faith and imputed to him for Righteousness; thus the Righteousness of God without the Law is manifest.

In humane Judicatories, Forgiveness implies a meer non-imputation of the fault only, but no imputation of Righteousness; because

becauſe in our Courts, a man is Tried for ſome particular Offence, and if he be found Guilty, and through the Favour of the Prince obtain his Pardon, that Pardon looks no further than that time; for the after-courſe of his life he is accountable to the Law, and muſt be Judged by it; he ſtands upon his good Behaviour, and muſt be a doer of Righteouſneſs to avoid the Condemnation of the Law; if not, he muſt anſwer for his miſdoing, and be judged according to Law. But 'tis not ſo in Divinity, for when we obtain the Pardon of ſin by Faith, that Pardon is general and univerſal to a man's life's end; 'tis not only a Pardon of this or that ſin to ſuch a time, but a Pardon of all ſins for ever; ſuch a Pardon does neceſſarily imply in it an imputation of Righteouſneſs, becauſe no ſin can ever be imputed to him; his Pardon is valid in all times to come; though the Law be ſtill a rule of Obedience, yet he is no longer under the Law as a Covenant of life, but under Grace; and for all his miſcarriages under the New Covenant, he muſt apply himſelf to the Grace of that Covenant for Mercy and Pardon, but he ſhall never be judged by the Law more; the ſatisfaction of Chriſt is inſtead of all legal Righteouſneſs to him, and to that he ſtands, the Law having accepted of it,

delivers him up to Christ untouched by the hand of Vengeance, to be governed ever after by the Law of Grace, which establishes the holiness of the Law; though it shuts it out of our Justification, yet not out of our lives, but strictly enjoins it.

CHAP. VI.

The APPLICATION.

SINCE God hath given us the knowledge of Salvation by the Remission of sin, let us act according to that knowledge, and begin our Religion with Remission of sin; I mean, let us first study that point well; when we are over that, are got into the Mystery of that great Gospel-Truth, we shall more clearly see upon what account it is we are dealt with, looked upon, and accepted as Righteous in Christ unto Eternal Life.

Faith ought to have both the active and passive Obedience of Christ in its eye; but I would not too nicely distinguish between them, abstracting the active from the Passive; ascribing the Remission of sin to one, and our title to life to the other; because

cauſe I find ſome who do ſo, apt to drop the Righteouſneſs of Chriſt; that will not ſerve the turn; they muſt have a Righteouſneſs of their own, an Evangelical righteouſneſs, to ſtrengthen their title to Life; thus while they ſet up a Law of Grace requiring ſuch and ſuch things to be done by us in order to our Juſtification, they turn Grace into Works, ſet up a New Covenant of Works, differing from the firſt only in this, that whereas the firſt Covenant in Innocency juſtified upon the account of perfect Obedience, this upon the account of our imperfect Obedience.

We know but in part, there will be ſome difference among us in our Notions and Conceptions of theſe things, and more in our Words and Expreſſions; the ſame thoughts in one and another ſeldom come forth in the ſame words. I have offered you what I take to be moſt agreeable to the Mind of God; Do you ſearch the Scriptures, and judge: I do conceive that the New Covenant of Grace requires as compleat and perfect a Righteouſneſs, nay, a higher Righteouſneſs for the Juſtification of a Sinner, than the Law of Innocency did for the Juſtification of a ſinleſs man: That was but the Righteouſneſs of man; this muſt be the Righteouſneſs of God

reckoned or imputed to us, not his eſſential Righteouſneſs, but that which is wrought out for us by him who is God, and which God approves of; and being thus juſtified, God does graciouſly accept of our ſincere imperfect Obedience, together with our perſons. Let us not puzzle our ſelves about a ſecond Juſtification; get the Pardon of all your ſins ſealed to you in the Blood of Chriſt, and fear no after-charge at the laſt day; that will anſwer all: I ſee no room for a Second Juſtification. Can it be imagined that the defects of our Grace here in this imperfect ſtate, ſhould be brought in as proofs againſt the truth of Grace in our perfect ſtate hereafter: If Grace in its perfection cannot ſufficiently evidence its Truth, I ſee not but there may be matter of doubt among the Saints in heaven it ſelf, whether they be real Saints or no. 'Tis the weakneſs and imperfection of things, that caſts them under a ſuſpicion; but when they ſhine out in their full beauty and glory, there is no room for any objection; Does any man queſtion whether the Sun be riſen at Noon-day? If perfect Day, will not paſs for Day, then there is no difference between Day and Night; Light and Darkneſs muſt be all one.

'Tis not a right way to a ſetled peace of Conſcience that ſome take, who inſtead of an

an humble application to free Grace for the Pardon of ſin, do apply themſelves to their own good works; conſidering how holy they have been, how holy they are, how holy they intend to be; and all this in order to their Juſtification at laſt; 'tis a hard matter to keep men humble under ſuch thoughts, they will be glorying in the fleſh, and think themſelves ſomething when they are nothing: To look for Juſtification by our own Holineſs, will prove an ineffectual motive unto Holineſs; either they are diſcouraged from the viſible imperfection of their Holineſs, or elſe they grow remiſs in it, thinking that any thing will ſerve to juſtifie them; ſince perfect Righteouſneſs is not required, ſuch as they have muſt ſerve the turn, rather then fail of eternal life; any thing will do under the umbrage of (it may be) but a pretended ſincerity; a good meaning muſt anſwer for a bad life; and on they go in their wonted evil courſe; all is but imperfection and weakneſs; and the Covenant of Grace not requiring perfection, will bear with that, and paſs it by.

I confeſs there is Grace enough in the Goſpel to Pardon all your ſins; but whether the beſt of you have good works enough to juſtifie your Perſons, you had beſt ſee to that.

I dare appeal to all your Consciences in point of experience, whether you do not find your selves growing more holy, and conscientiously strict in your walking with God, under an humble dependance upon the Free Grace of God in Christ Jesus for the Pardon of all your sins, than ever you did under your greatest endeavours to save your selves by your own works: The Grace of God teaches to deny all ungodliness, and nothing will effectually do it but that.

The great question among us this day about Justification, is, Whether our Good Works, and Evangelical Righteousness, have not some place in our Justification, as con-causes, or social causes, having some partial influence at least that way? I would propound two Expedients for Peace.

1. Since the main point of difference is about the use of our Good Works at the day of Judgment, when we shall be sententially justified, or pronounced just by God, I would have the decision of this left to that day; for I fear we are not likely to agree sooner: Then 'twill appear, that evidences of Faith are no cause of the Justification of our persons in the sight of God. That will be resolved into pure Faith, resting upon Christ for Righteousness and life.

2. Since

2. Since we cannot agree in the nature, uſe, and proper ends of Evangelical Righteouſneſs, let us more ſtrictly intend the thing it ſelf, and labour every one of us to be more Evangelically holy and righteous in our lives and converſations. Did we live more by Faith in Chriſt Jeſus, we ſhould quickly ſee how all good works riſe out of that Faith by which all true Believers are already juſtified.

All that *Antinomianiſm* that the Orthodox Preachers of Free Grace are falſly charged with, lies here; Becauſe they maintain, (and I hope ever will maintain) that the firſt thing a convinced ſinner is to eye, in his turning to God, is the Free Grace and Mercy of God in Chriſt for the Pardon of Sin. Evangelical Conviction leads him to a reliance upon Chriſt, in ſome degree of Saving Faith, for the pardon of all his Sins; and this Faith begets in him a ſecret hope of Pardon, and is the ſpring of all after Sanctification; *viz.* of Mortification of Sin, of Repentance, of all new Obedience. Let this be remembred as the main thing we contend about, that we begin our Religion at the Grace of God, and not think to ground our Faith in Chriſt, upon any legal preparations, or works of our own.

We ought not to hold a convinced ſinner one moment under Legal Terrors, without making an offer of Grace in Chriſt to him. I ſee not what ſhould hinder a ſinner under the height of Legal Conviction, from hanging himſelf, as *Judas* did: I am ſure a thorough Legal Conviction of Sin, will ſink any man into utter deſpair, if Faith in Chriſt come not in immediately to his relief: Indeed thoſe who are but half convinced by the Law, and know not the ſtrict Spiritual ſenſe of it, may betake themſelves to their works and duties, and think to ſave themſelves that way; but this is ſo vain a thought, I will not ſpend time to confute it; you who have lived ſo long under the Light of the Goſpel, can anſwer that your ſelves.

Beſides: Pure Legal Convictions, have a greater tendency to Deſpair, than to Faith; they naturally work deſpair; but 'tis the work of God, a ſupernatural work of his Spirit, that any under ſuch Convictions are made to believe in Chriſt: The Conviction becomes Evangelical in all who believe, and it is Faith makes it ſo: Evangelical Conviction includes Legal: Faith indeed pointing to Chriſt, abates ſomething of the Terror of the Law, and by a clearer Goſpel-light expounds the law into its true ſenſe and meaning, which no natural man can gather from

from the bare Letter of the Law; and thus Faith by the Law, lets us further into the knowledge of ſin, than the Law alone, without the Goſpel, could ever do. And this is that Faith we preach, as the beginning of all true Converſion, and the only ſpring of all true Holineſs: We cannot begin to lead a holy life, till we firſt look unto Chriſt by Faith for the pardon of ſin.

CHRIST

CHRIST
THE
Great Redeemer of Body and Soul.

1 COR. VI. 20.

For ye are bought with a price; therefore glorifie God in your body, and in your ſpirit, which are God's.

CHAP. I.

FOR *ye are bought with a price*, &c. *i. e.* with the Price of the Blood of Chriſt, who has redeemed us to himſelf, and purchaſed an everlaſting Right in, and Dominion over our bodies and ſouls; therefore *glorifie God in your body, and in your ſpirit, which are God's.* Or thus:

Obſ.

Obſ. The abſolute Dominion that God has over us, and the ſpecial right that he hath in us, and to us, not only as our Creator, but as our Redeemer, lays a ſtrong Obligation upon us to glorifie God in our body, and in our Spirit, which are his.

'Tis fit that man ſhould have the uſe of his own things, what he has bought and paid for; we ſtand much upon our Property, would not have that invaded, *meum & tuum* muſt be preſerved inviolable to every one: Pray ſee you don't invade God's property, which you cannot do without manifeſt injuſtice to God, and wrong to your ſelves; we are depending Creatures, becauſe we are Creatures; our being, well-being, our ſafety, comfort, and ſufficiency lyes in another, and not in our ſelves. A Creature ſeparated and cut off from all Divine influences, muſt needs wither away and ſink into nothing; God hath bought you, have a care of ſelling your ſelves away from him, into other hands, of alienating your ſelves from God, as if you could ſhift well enough without him; have a care of living to your ſelves, of bringing forth fruit to your ſelves, *Hoſ.* 10. 1. All that you are and have, is God's, and all that you do, ſhould be for God. 'Tis a rule in Civil Law, *quodcunque per ſervum adquiritur, id Domino adquiri:* Whatever a Servant gets,

gets, he gets to, and for his Maſter; and that a Servant running away from his Maſter, does *furtum ſui facere*, he ſteals away himſelf, he takes away that which is none of his own; a Servant was reckoned among the Goods, Utenſils, and Poſſeſſions of his Maſter; he had nothing at his own diſpoſal, all was his Maſters, and for his uſe: So are all Believers, *veſſels of honour, ſanctified, and meet for the maſter's uſe, prepared unto every good work*, 2 Tim. 2. 21. *Whoſe they are, and whom they ſerve*, Acts 27. 23. Did we better conſider whoſe we are, we ſhould quickly ſee whom we ought to ſerve: They live without God indeed, who caſt him off, will not be governed by him, but reſolve to live as they liſt, to ſpeak and act as they pleaſe; *our lips are our own*, Pſal. 12. 4. Our hands, our ſtrength, our eſtates are our own, *who is Lord over us*? I ſhall from this Text ſhew you whoſe you are, to whom you belong, who is your Lord and Maſter, to whom you are accountable for every thing done in the Body; even to him who hath bought you, and hath the firſt right to every thing that is yours; *his ſervants muſt ſerve him*, Rev. 22. 3.

That I may the better clear up the intereſt and right that God hath in you, and the Service and Duty you owe to him as your

your Lord and Master, I shall cast all I have to say from this Text, under these following heads, *viz.*

1. Who are they, who are said to be bought.
2. Who was the Buyer.
3. What was the price paid by Christ for our Redemption.
4. Who set the price of our Redemption so high.
5. To whom was the price paid.
6. For whom, and to what end was it paid.
7. How by the Law of Redemption, the Redeemed pass over Body and Soul into the possession of the Redeemer.

First, Who are they who are said to be bought.

Ye are bought, i. e. The believing *Corinthians*, and all other Believers, whose hearts God has drawn to close in with Christ, by a true saving Faith, as their only Redeemer and Saviour. Till Faith be wrought in us, we can have no sure evidence that we are among God's Redeemed ones; 'tis Faith only that tells us this from the word of God, *ye are bought*; this implies that we were sold under sin, reduced to a miserable state of Bondage by our Apostacy from God, which

which none could deliver us from, but Jesus Christ our mighty Redeemer and Saviour.

Secondly, Who was the Buyer.

Christ our Redeemer, who was God and Man. The right of Redemption among the *Jews* lay in the next Kinsman, who was to purchase the Widow's land, and to marry her person, *Deut.* 25. 5. comp. with *Ruth* 4. 3, 4. That Christ might claim kindred with us, in order to a Marriage afterwards to be compleated, *he took part of our flesh*, Heb. 2. 14. *A body hast thou prepared me*, Heb. 10. 5. I am willing to take it up, lo, I come to dye in that Body for all the Elect; that having overcome death, I may be Married to them, and become their Head and Husband; had an Angel offered himself, supposing him otherwise qualified, he could not have been our Redeemer, because he must be akin to us, *bone of our bone, and flesh of our flesh*, who undertakes that Office; therefore I say, Christ took up that Body prepared of the Father, died in it, rose in it, ascended into Heaven in it, is now glorified in it, to shew what he intended to bring fallen Man unto, *as many as should believe in him.*

Thirdly, What was the price paid by Christ for our Redemption.

Viz.

Viz. *His own Blood*, 1 Pet. 1. 18, 19. *Pretium pretiorum*, the greateſt price that ever was paid for any thing that ever was bought; all the Gold and Silver in the World heaped together, is not to be compared to the value of the Blood of Chriſt; by this you ſee the great love of Chriſt to the Souls of Men, who in themſelves were hopeleſs and helpleſs; could do nothing towards the Redemption of their own Souls, but Chriſt being God and Man, pours out his Soul as man, and takes it up again as God, when he had done his work, that we might have a ſure ground for our Faith and Hope to reſt upon; not doubting but as Chriſt raiſed himſelf from the dead, ſo he will alſo raiſe us at the laſt day, who dye in him; that we may live by him, with him, and upon him for ever; who is the Reſurrection and the life, as his death is imputed to us, and ſpiritually acted over upon us, in the mortification of ſin; ſo is his life actually communicated in ſome degree to all Believers here, by the ſame ſpirit that dwells in him, and in them; and this eternal ſpirit of life in Chriſt will never ceaſe, working higher and higher in the myſtical Body of Chriſt, diffuſing it ſelf more abundantly through all the Members, till Mortallity be quite ſwallowed up of life; this will be more manifeſt, when Chriſt, who

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is our life ſhall appear. You ſee that God went not out of himſelf for a Mediator, but appointed the Second perſon of the Trinity to that Office, that the whole tranſaction between God and Man, might go through his hands, who is both God and Man.

Fourthly, Who ſet the price of our Redemption ſo high?

1. God the Father, who alſo found out this Ranſom; he knew the whole world could not raiſe it; it muſt come out of the Treaſury of Heaven; God himſelf was at the charge of our Redemption, and whatever it coſt him, was reſolved to effect it; and therefore he ſpared not his own Son, but parts with the greateſt Jewel in the Crown of Heaven, to buy off ſinful man from that Thraldom and Bondage he was involved in, and could never have extricated himſelf out of.

2. The Law ſets the price by conſequence, not that the Law provides a Mediator; the Law ſeeks its own ſatisfaction, in ſaving, and damning men; it promiſes Salvation upon our perfect Obedience, and all who come ſhort of that, it threatens with eternal Damnation; *Curſed is every one*, &c. *In the day thou eateſt, thou ſhalt die.* Nothing does eſtabliſh this Law, and give it its full courſe towards Believers, but

faith in Christ Jesus, who was made a curse, and died according to Law for our sins; and being risen again, he brings those whom he freed from the curse of the Law, under the blessing of the Gospel, giving eternal Life as a free-gift to all who thankfully receive it from his hand by faith, owning him as the Author and Donor of it.

3. The nature of the Offence, as committed against an infinite God, requires a price equivalent to it, of infinite value; none but God could satisfie God; the wrath of God is asswaged by the blood of God; and that he might bleed, he became Man; the Second Person of the Trinity, as incarnate, died for man, tasted death for us in our nature, which he still kept hypostatically united to his own Divine Person; for Christ by dying, did not lay down humane Nature, but humane Life only, which he took up again, and now lives for ever as a quickning Spirit; communicating eternal Life to Believers, through his humane nature, now glorified in Heaven: Therefore Christ is said to be our life, *Col.* 3. 4. *And this life is in his Son*, 1 John 5. 11. *Hid with Christ in God*, Col. 3. 3. The life which we derive from mere humane nature, will quickly fail; but the life which we derive by faith from the Divine Person of the Son of God, *is everlasting*, John 3. 16. *As the*

father

father hath life in himself, so hath he given to the son to have life in himself, John 5. 26. *i. e.* He is life essentially, the essence of the Deity is communicated by the Father to Christ incarnate, and so he becomes the Fountain of life to us; therefore let all those who hope to inherit eternal life, join themselves by faith to Christ the only Fountain of life: How little of this hidden life does appear in the effects of it among Professors! We live more by sense than faith; very solicitous about natural life, but how few do carry it as those who have *eternal life abiding in them*? 1 John 3. 15. *Living in the flesh by the faith of the Son of God*, Gal. 2. 20. Who fell a Sacrifice for our sins, but rose again, and now lives for ever: *And gives eternal life to as many as the father hath given him*, John 17. 2. He has undertaken to the Father to draw all the Elect into a participation of that eternal life, which he as man possesses now in Heaven; and because he lives, we shall live for ever in him.

The Second person in the Trinity died as a man in our human nature, to satisfie the Law; and to evidence the reality of his death, he lay buried three days in the Grave, he was alive as God, when dead as Man; what a profound Mystery is this, that the

Deity of Christ should suffer his human Body to fall under the power of death for three days; this shews the strength of sin, the strength of the law, and the strength of the wrath of God: that so great a man as Christ was, could not stand under, and live; die he must by the sanction of the law, *being found in the likeness of sinful flesh*, Rom. 8. 3. bearing our sins in his own Body on the Tree; but the dignity of his person was such, and the extremity of his sufferings so great, that his three days death, was equivalent to eternal death; he did that in three days, which a damned sinner in Hell cannot effect to eternity; for that which is doing to eternity, can never be actually done and compleated, *i. e.* Christ gave full satisfaction to the Law in three days, and therefore could not longer be detained in the Grave; there was no Law nor Reason for it, having paid the utmost farthing of our whole Debt, the Prison-doors were opened, and Christ let out: That which keeps the Damned in Hell for ever, is, because they can never fully satisfie the law of God by all their sufferings, therefore they must suffer on still to eternity; but Christ *by one offering, hath perfected for ever them that are sanctified*, Heb. 10. 14. Christ could have chose whether he would have died or no, but for this end he came

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into the World, and did voluntarily yield up himself to the Death of the Cross; but rising the Third Day he lives for ever, and has brought eternal life into human Nature, to be communicated to all his Members; who cannot forfeit that life which they derive from the second *Adam*, as we all did that which we derived from the first *Adam*. *In Adam all die, and in Christ all are made alive*, 1 Cor. 15. 22.

CHAP. II.

To whom was this PRICE *paid?*

Fifthly. To whom was this Price paid? *viz.* Into the hands of God the Father, to appease his wrath under which we were, *Joh.* 3. 36. God's justice requires this, 'tis δικαίωμα τοῦ Θεοῦ, the judgment of God, that sinners are worthy of death, *Rom.* 1. 32. *To this end Christ is our propitiation*, Rom. 3. 25. Reconciling God to us, that we may be received into his favour again; hence God declares in the new Covenant, *I will be merciful to their unrighteousness; and their sins, and their iniquities will I remember no more*, Heb. 8. 12. *Sing, O ye heavens*, &c. Isa. 44. 23. vide. That satisfaction that Christ gave to the Justice of God, lay in

his bearing the Punishment of our sins, which is the wrath of God in all the dreadful effects of it. 2 *Cor.* 5. 21. 1 *Pet.* 2. 24. *He was made a curse for us*, Gal. 3. 13. *Died for us*, Mat. 20. 28. Isa. 53. 5. *Was cut off for our sins*, Dan. 9. 26. Death was required to make satisfaction for sin; *In the day thou eatest*, &c. *The wages of sin is death*, Rom. 6. 23. There is no escaping this death for us, but by dealing with the Justice of God in some way, that may satisfie Justice and save the sinner; this Christ undertook, and by his own Death effected for us. *He gave himself for our sins*, Gal. 1. 4. His Blood was the Price of our Redemption. Price here is not taken (as vulgarly) for Money, but whatever may satisfie him in whose hands the captive is; that is the Price of Redemption; God does not seek to make a gain of us; that which he stands upon, is the vindication of the honour of his Law and Justice, the maintaining his Truth and Faithfulness. *To declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus*, Rom. 3. 26.

Christ did not pay the Price of our Redemption to the Devil, but to God the Father, who had power to condemn us, and as a Judge to detain us in prison, till his Justice was satisfied; therefore Christ deals with

with the Law-giver, takes the penalty upon himſelf. Whilſt the condemning power of the Law is in force againſt us, the Devil has a right in us, and to us, as God's Executioner by virtue of that Law which caſts us into his hands; but when the Law is ſatisfied, and the Curſe taken off, the Devil's claim ceaſes; where there is no condemnation, there can be no puniſhment inflicted: Juſt puniſhment is according to Law; but where no ſentence of judgment can be paſſed, there can be no execution of the minatory part of the Law upon that man; *Currat lex, & fiat juſtitia*; but where the due courſe of Law is ſtopped, and by ſome means prevented, there can be no trial, and conſequently no judgment paſs upon that man unto condemnation: The Devil detains us Captives, not in his own right, but in God's, whoſe Priſoners we are.

'Our Redemption by Chriſt, is a ſpiritual Redemption, both of our Bodies and Souls; as we are ſaid to be ſold under ſin by our own default, ſo we are ſaid to be Redeemed or freed from ſin, by Chriſt's giving ſatisfaction for our offences; the Price was paid to God, Chriſt offered up himſelf to God, *Heb.* 9. 14. Who as a Righteous Judge has power to caſt Body and Soul into Hell: 'Twas his Divine

Majesty that we offended, 'twas his wrath we lay under, *Rom.* 1. 18. *John* 3. 36. We don't ask pardon of the Devil, but of God; 'tis to his judgment that we are bound over, *Gal.* 3. 22. *Rom.* 3. 9. *Rom.* 11. 32. 'Twas God that cast the Devils into Hell, 2 *Pet.* 2. 4. So he delivers Impenitent sinners up to the Devil as his Executioner, as that Lord delivered *the unjust servant to the tormentors*, Mat. 18. 34. *And the Judge to the officer*, Mat. 5. 25. The power of the Devil over us, mentioned *Col.* 1. 13. 2 *Tim.* 2. 26. is but a secondary power derived from God the Judge, as Christ said of his Murtherers, *You could have no power over me, if it were not given from above*, John 19. 11. *'Tis God who has power over all plagues*, Rev. 16. 9. *Even over death it self*, Heb. 5. 7. *He hath the keys of hell and death*, Rev. 1. 18. *When we are redeemed from the curse of the law, and from the wrath of God*, 1 Thes. 1. 10. we are Redeemed from all the adjuncts and effects of these, as a vain conversation, from the power of Sin, Satan, and Death: Our Captivity lies in our alienation and distance from God; and when we are brought nigh by the Blood of Christ, and reconciled to God, the ransom being paid by Christ, we are delivered from the wrath of God, and all the consequents of it. As in Civil Corporal Redemptions, the

Price

Price is paid, not to the Jaylor, to the Hangman, to the Tormentors, but to the Supreme Judge, in whose power the Prisoner is; if he be discharged by the Judge, he is freed of course from his Chains, from the Dungeon, and the noysome stench of it.

Thus you see how we are bought with a Price; not one Penny or Farthing of this comes out of our own Purses, *Isa* 45. 13. *Isa.* 53. 3. No good thought, no good word, no good work of our own, no not any act of our own Faith does belong to this sum, as part of the Price. *We buy, but without money,* Isa. 55. 1. what is so bought, is freely given: The hope of eternal Glory, is proposed in the Gospel as a motive to, and reward of our good works; but still 'tis Faith in Christ alone, that lets us into this hope, begets it in us, and being justified by Faith, perfectly justified in this life, our good works, though imperfect in themselves, are rewarded of mere grace; yet the imperfection of them makes them uncapable of a reward from Justice; and if that imperfection were not covered and pardoned, Grace it self would turn away from them, and disregard them; but being justified from the guilt of all our sins, God remembers them no more, *he will not see iniquity in Jacob*; there it is, but God having pardoned it, he passes it by, and over-

overlooks it, ſo as not to charge it upon us to our condemnation. God conſiders the Holineſs of his children, as if it were by it ſelf, ſhining out under the covering of all their infirmities, through their Faith and Sincerity: 'Tis not the degree, but the truth of their Holineſs, that God takes moſt notice of; he is pleaſed to ſee the fruits of his own Spirit in Believers; he looks through their good works, upon their Faith from whence they ſpring, and ſo accepts both of their perſons and their works for his Son's ſake. Though Faith be an appointed means inſtrumentally neceſſary to apply and put on Chriſt, by whom alone we are juſtified in the ſight of God; we ſhall never be the leſs juſtified for deriving all from Chriſt alone; converting our own inherent holineſs to thoſe proper uſes the Goſpel hath aſſigned it unto, *viz.* the glory of God in this World, a teſtimony of our obedience and thankfulneſs to him, an example to others, provoking them to good works, and a meet fruit of true, ſaving, juſtifying Faith; theſe are motives ſtrong enough to good works, without advancing them into the room and place of Chriſt, robbing him of the Glory of our full and free Redemption.

What the *Socinians* object againſt this, purpoſely to overthrow the ſatisfaction of Chriſt,

Christ, denying any Price to be really paid to the Father for our Redemption, I shall speak to next time, and clear the Text from their Cavils.

The *Socinians*, that they may overthrow the necessity of Satisfaction for Sin, deny the Divinity of Christ, and that he paid any Price to the Father, for our Redemption: They say the word *Redemption* is but a Metaphor, signifying only simple deliverance or freedom from Bondage, without any Satisfaction given to any; they make Mercy and Justice no essential Properties in God, but only mere voluntary effects of his Free-will, because God, say they, may pardon sin without satisfaction, by an Arbitrary Act of his Absolute Power: For this they quote many Scriptures, speaking of God's redeeming his people *out of the house of bondage*, from the hand of *Pharaoh*, Deut. 7. 8. Deut. 15. 15. Neh. 1. 10. Jer. 15. 21.

Answ. 'Tis granted, that the *Hebrew* word used in all those formentioned places, is פָּדָה which signifies *redimere absque pretio*, and 'tis applied to civil, bodily, temporal Redemptions; but when the Holy-Ghost speaks of our Spiritual Redemption by Christ, either in the thing it self, or in the Type: He uses another word גָּאַל *redime-*

re

re pretio: So *Exod.* 15. 13. גָּאַלְתָּ *redimisti*, That this word גָּאַל signifies *to redeem by price*, appears plainly, *Lev.* 25. 49, 50, 51. in buying the Field of *Naomi*, Ruth 4. 6. and the field of *Hanameel*, for money, *seventeen shekels of silver, I weighed him the money*, Jer. 32. 7, 8, 9, 10. The same word is applied to Christ, *Gen.* 48. 16. *The angel which redeemed me from all evil, bless the lads.* The Angel in the precedent verse is called God. *And he blessed Joseph and said, God, before whom my fathers, Abraham and Isaac did walk, the God which fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads.* Hence Christ is called our גֹּאֵל, Isa. 43. 14. *Thus saith the Lord your redeemer, the holy One of Israel. Thus saith the Lord, the King of Israel, and his redeemer, the Lord of hosts*, Isa. 44. 6. וְגֹאֲלוֹ, *Redemptor ejus.* This word גֹּאֵל, signifies a *near kinsman*, as well as a Redeemer, *Ruth* 4. 4. *Blessed be the Lord, which hath not left thee this day without a kinsman*, גֹּאֵל, a Redeemer, גֹּאֵל קָרוֹב, *Redemptor propinquus*, Ruth 3. 12. a *near kinsman:* Christ was both, *Heb* 2. 14, *ad finem, vide.*

So in the New Testamen, the word used for Redemption, or to redeem, is, ἀγοράζω, from ἀγορά, *forum*, to buy, as in a market, with ready money, as in the Text, ἠγοράσθητε,

Τιμῆς

ἠγοράσθητε, *Ye are bought with a price.* So *Rev.* 5. 9. *Thou wast slain, and hast redeemed us to God by thy blood.* And *Rev.* 14. 3, 4. The Hundred forty four thousand, were ἠγορασμένοι, redeemed, or *bought from the earth, and from among men.* Hence ἐξαγοράζω, *Gal.* 3. 13. Christ hath Redeemed us from the Curse of the Law, *emercatus*, as Merchants who give a valuable consideration for the Commodities they buy; so Christ, *emendo, exemit*, has redeemed us by buying us off: The same word you have, *Gal.* 4. 5. *God sent forth his Son to redeem them that were under the Law, by laying down a sufficient price.* Hence Christ is said *to give his life a ransom for many*, Mat. 20. 28. *He gave himself a ransom for all*, 1 Tim. 2. 6. The words used in those places are, λύτρον, ἀντίλυτρον, from λύω, *solvo*, to loose one from his bands, as *Paul* was, *Acts* 22. 30. ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, *he loosed him from his bands.* It signifies also to loose from sin, by the Free Pardon of it; ὃ ἐὰν λύσῃς; *Whatsoever thou shalt loose on earth, shall be loosed in Heaven*, Mat. 16. 19. The same word is applied to Christ, 1 Pet. 1. 18, 19. ἐλυτρώθητε: *Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ*; or with the honourable, invaluable Blood of Christ; τιμίῳ αἵματι.

As

As Servants under the Law were redeemed by Price or Compensation, *Lev.* 25. 52. so are we under the Gospel; we are *Servi emptitii*, bought Servants.

By all this it appears, That our Redemption by Christ is not a bare simple deliverance and freedom from Misery, by a meer act of Power only, but a real Price was paid. It pleased God to redeem man in a way of Justice, as most agreeable to his holy Nature, who as a Righteous God punishes sinners, *Psal.* 11. 5, 6, 7. *Rev.* 16. 15, 16. *Rom.* 3. 26. Natural Conscience is convinced of the equity of this, that a sinner is worthy of death, *Rom.* 1. 32. Justice cannot be taken off from inflicting this Punishment, but by Satisfaction given by Christ: If sin could have been forgiven without it, Christ would never have undergone such Sufferings as he did. A Believer may plead both Mercy and Justice for the Pardon of Sin: Art thou afraid Grace will not reach thee? then know, that Justice it self will discharge thee: *Who shall lay any thing to the charge of God's elect? who is he that condemneth? it is Christ that died*, Rom. 8 33, 34.

CHAP.

CHAP. III.

Sixthly, For whom, and to what end was this Price paid?

For all the Elect, *that not one of them might be loſt*, John 6. 39. 'Twas the love of God that procured this Ranſom; *God ſo loved the world*, &c. John 3. 16. Rom. 3. 24, 25. *We are brought nigh to God by the blood of Chriſt*, Eph 2. 13. Juſtice being ſatisfied, nothing can now obſtruct the free courſe of his mercy towards us; Chriſt knew he was able to reſcue us out of the power of Sin and Satan, undertook this when he laid down the ranſom; but the actual accompliſhment of this in us, is a work of time; many for whom Chriſt ſhed his Blood, are not preſently freed from Sin and Satan; they both have power over them, till Chriſt by his Word and Spirit hath ſubdued them, and ſet his Elect at perfect liberty; ſome degrees of this liberty they attain in this World, but not their full and perfect liberty till the Reſurrection; then the ſtrong man ſhall be quite caſt out, by one ſtronger than himſelf; then will thoſe Scriptures, (*Heb.* 2. 14. *Col.* 2. 14, 15.) be fulfilled in us. Our Redemption by Chriſt, is the greateſt expreſſion of God's love to us, that ever was, *Rom.* 5. 8. *Rom.* 8. 32. *Joh.* 15. 13.

Seventh-

Seventhly, By the law of Redemption, the Redeemed pass over Body and Soul into the possession of the Redeemer, *they become his*, Isa. 43. 1. *vide*. His peculiar people, the lot of his Inheritance, *Deut* 4. 20. *Deut*. 32. 9. God calls them so, from their Redemption out of *Egypt*, which was a Type of our Redemption by Christ: therefore Believers are called in the New Testament, λαὸς εἰς περιποίησιν a peculiar people, or a purchased people, 1 *Pet*. 2. 9. To buy, is to acquire, or procure unto ones self a special right in any thing so bought; thus the Church is purchased by the Blood of Christ ἣν περιεποιήσατο, *Act*. 20. 28. Possession follows Purchase, the Purchased Possession, *Eph*. 1. 14. περιεῖν is to do something about us; God does clasp us round as it were, and incircle us; he draws us to himself; separating us from the rest of Mankind; *These are mine*, says Christ; I am the sole Proprietor; I have purchased an everlasting right in them, and dominion over them; they are my own, I am their Lord and King, they are at my disposal, 1 *Cor*. 7. 23. *I am their father and redeemer*, Isa. 63. 16. *A dwelling-house in a walled city, if it were not redeemed within a whole year after 'twas sold, it was established for ever to him that bought it*, Levit. 25. 30. But the Saints are Christ's own for ever; as soon as he has bought

bought them, he will never ſell them, never part with them.

What right did God recover in and to us, by Redeeming us?

1. God has an original right to, and dominion over all Creatures, by the Law of Creation: *Hath not the Potter power over the clay, of the ſame lump, to make what veſſels he pleaſes unto honour or diſhonour?* Rom. 9. 21.

2. God as a Creator and Judge, hath a right to man fallen, to diſpoſe of him according to juſtice, to execute his vengeance upon him, *To make his power known upon veſſels of wrath fitted to deſtruction*, Rom. 9. 22. But

3. God's Juſtice would not permit, that man ſhould be received into favour, and freed from that miſery he had brought upon himſelf, 'till a ſufficient Price was paid for his ranſom; nothing but the Blood of Chriſt could quench that flaming Sword of God's juſt Anger, that kept man, when caſt out of Paradiſe, from the Tree of Life. So that the right that God recovered, was for the good of man, a right to ſhew Mercy to the worſt of Penitent ſinners, without any reflection upon his Juſtice, *That he might be juſt, and the juſtifier of him that believeth in Jeſus*, Rom. 3. 26. That a Holy

God ſhould juſtifie a ſinful man, is the greateſt Myſtery that ever the World heard of; but God, who works wonders, hath in his infinite Wiſdom, *Job* 28. 23. glorified his Juſtice and Mercy both in our Salvation by Chriſt. God had a ſpecial right by Election in all his choſen Ones; but foreſeeing the fall of his Elect, he provides for their Redemption in caſe of Tranſgreſſion; Election was unto Eternal Life; but ſin intervening between Election and Salvation, threatens Eternal Death, puts ſuch a rub in the way, which muſt be removed, or elſe the Elect themſelves could not be Saved; therefore that Election might ſtand and obtain its end, *Rom.* 11. 7. God provides for our Redemption, laies help upon one that is Mighty; *we were choſen in him, in whom we have redemption*, Eph. 1. 4, 7. God had an Eye to Chriſt in our Election, 'tis that makes it ſure: What wonderful difficulties does Election meet with! enough, if it were poſſible, to hinder the Salvation even of the Elect, *Mat.* 24. 24. But Chriſt has ſecured them, *John* 10. 28. *I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.* The end of our Redemption, was, not to reſcue us quite out of the hand of God, to take us out of his power, for that cannot be; but to let us into his Love, to reconcile

cile us to him, to bring us to a nearer conjunction with him than ever, *John* 17. 21. That which moved God to Redeem us, was his Love and Pity, *Isa.* 63. 9.

CHAP. IV.

Seventhly. *How by the Law of Redemption, the Redeemed pass over Body and Soul into the possession of the Redeemer.*

Lastly. The relation that Christ hath to, and the interest and propriety that he hath in all Believers as their Redeemer, obliges them in Reason, Justice, Equity and Conscience, to Dedicate and Devote themselves, all that they are, and have, to his Service, to Glorifie God in their Body and Spirit, which are God's.

All the Persons of the Trinity have a special Interest in the Persons of all true Believers.

1. God the Father. Their Body and Spirit are God's, says the Text, they are Redeemed unto God, *Rev.* 5 9.
2. God the Son, as they are Members of Christ, 1 *Cor.* 6. 15.

3. God the Holy Ghost, as they are the Temples of the Holy Ghost, 1 *Cor.* 6. 19. 1 *Cor.* 3. 6. *Eph.* 2. 21. 2 *Cor.* 6. 16. The Spiritual House of God, 1 *Pet.* 2. 5. *If any man defile the temple of God, him shall God destroy,* 1 Cor. 3. 17. *for the temple of God is holy, which temple ye are.*

Redemption, fixing such a right and propriety in the Redeemer, over the Redeemed, must necessarily imply obedience and subjection on our part; Ye are not your own. *How shall we live any longer in sin?* Rom. 6. 2. *Being made free from sin, we should become servants of righteousness*, v. 18. Believers are not *sui juris*, to live as they list. *Rom.* 14. 7, 8, 9. 1 *Pet.* 4. 2. *For me to live is Christ*, Phil. 1. 21. My business is to serve him, not to comply with the lusts of men. 1 *Cor.* 7. 23.

What to Glorifie God in our body? *viz.* When in all our outward actions we govern our selves by the law of Christ, following the rule of his word, and the guidance of his Spirit: The Body is for the Lord, who is our Head to govern our bodies in all their motions; Christ is the Saviour of the body, and will raise it up to eternal life, *Rom.* 6. 5. and make it conformable to his glorious body: Our Bodies

are

are the Members of Chriſt; and as *ſuch*, they ought to ſubject themſelves to the command of the Soul under Chriſt, mortifying the deeds of the Body through the Spirit, *Rom.* 8. 13. The whole man is the temple of the Lord, 1 *Cor.* 3. 16. Our Bodies are, as it were, the Porch of this temple, therefore we ſhould not touch any unclean thing, 2 *Cor.* 6. 16, 17. leſt we grieve the Spirit of God who dwells in us. The Sanctification and Holineſs of the Body, is oppoſed to any outward pollution of it, by which we do defile and diſhonour the Body, 1 *Theſ.* 4. 3, 4, 5. If Chriſt has ſuch an undoubted right to your Bodies as they are his members, and temples of the Holy-Ghoſt; then be ſure you keep them holy and undefiled. I need not exhort you to flee Fornication, you are all convinced of the evil of that; but the outward Attire, I will not ſay of whom, (*Prov.* 7. 10.) leſt I put ſome to the bluſh, does not become ſerious Worſhippers of the true God; a more grave, ſober, modeſt Apparel, would convincingly teſtify to others, the due reſpect and reverence you have for the holy Spirit dwelling in you; your Bodies are the temples of the Holy-Ghoſt; do not then prophane theſe temples by antick exotick dreſſes, the ſure emblems of a vain mind; ſuch plumes and wethercocks as ſome wear upon their heads,

become not the Pinacle of these Temples of the Holy-Ghost: Therefore if there be any fellowship of the Spirit, cloathe your selves as women professing Godliness; and that I may apply this to both Sexes, 1 *Cor.* 11. 14. I must tell you, it argues a very Effeminate age, to see so many men's head thatch'd with Womens hair; what may be brought by some, as an argument in point of health for the cutting of their own Hair, will never justifie what is put on by most in the room of it.

When you have trickt up your selves, according to the Mode and Fashion of the world, before you go forth to be seen of others, put this question to your selves, Is this to Glorifie God in my body? or will it not rather open the mouths of many to blaspheme that profession of Godliness that I have taken up? Answer it to your Consciences if you can: He that does not keep his body in a due subjection to the Spirit of Grace, will never keep his heart long in a right frame.

What to Glorifie God in our Spirit?

To serve God only with our bodies, is Hypocrisy, it must be with Body and Spirit, else our service is not reasonable service, *Rom.* 12. 1. If our minds are not pure in the sight of God, and our outward profession answerable thereunto in the sight of men

men; *Paul* ſets forth this inward ſervice. *Rom.* 1. 9. *God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, and with a pure conſcience.* 2 Tim. 1. 3. *void of offence towards God.* Acts 24. 16. *In ſimplicity and godly ſincerity,* 2 Cor. 1. 12. *When with our minds we ſerve the law of God,* Rom. 7. 25. God is a Spirit, and will be Worſhipped in ſpirit and truth: You have reaſon to enure your ſelves to this Spiritual worſhip, becauſe ere long you will be all Spirit, when you have laid down theſe earthly tabernacles. I mean, it is the will of God, that the Souls of men ſhould after death, live a while out of the body in a ſeparate ſtate, till the Reſurrection, converſing with an innumerable company of Angels and Spirits of juſt men made perfect. Though Believers now are Spiritually joined to the general Aſſembly of the Firſt-born, and in the apprehenſions of their Faith do rejoyce in that relation they ſtand in to the Church-triumphant; yet after death they will have actual communion with thoſe bleſſed Spirits above; though we cannot ſo clearly apprehend what this happy Paradiſical ſtate is after death; yet thoſe who are ſpiritually minded, conceive ſo much of it by Faith, as makes them long to be diſſolved and to be with Chriſt; they grow weary of all earthly converſes, wait-

ing till their change comes, that they may enter into rest from all their Labours, and from that hard travel of Soul, which they cannot be freed from till their warfare be fully accomplish'd; then they put off their Armour as more than Conquerors, and sit down in an everlasting Peace, with palms in their hands, and crowns upon their heads, triumphing in the Grace of Christ to all Eternity.

Could we look through the dark Entry of the Grave into Eternity, lifting up our heads within the Vail, we should see a Glorious Light that would dazzle our eyes; we should have a stronger taste of the powers of the world to come. The wiser sort of Heathens were not without some thoughts of a future happy estate; they did *præsentire in posterum*: They had some bodings in their minds, of some great good or evil that should befal them after death. What a shame is it for Christians to be so little affected with the future eternal state of their Immortal Souls?

Believers, while they are in this world, are joyned to the Lord in one Spirit; *i. e.* in one spiritual body, or in the same spiritual nature with Christ, *Heb.* 2. 11. We live the life of Christ; the Head and the Members being acted by the same Spirit. Christians have not every one a diverse spirit, as every

every man hath a divers Soul, numerically distinct from the Soul of another man; but as all Members of the Body have the same Soul, though each of them divers operations, *Rom.* 12. 4. so we have all of us one and the same Spirit, though the operations of it be divers, 1 *Cor.* 12. 4, 13. *Therefore if there be any fellowship of the Spirit, let us glorifie God in our bodies, and in our spirits, which are God's.*

CHRIST

CHRIST
The ONLY
MEDIATOR
OF THE
NEW COVENANT.

HEB. XII. 24.

And to Jesus the Mediator of the New Covenant.

BEfore I ſpeak to the Words of the Text, I ſhall premiſe Two Things.

1. Compare the Covenant of Grace with the Covenant of Works, ſhewing in what they agree, and in what they differ.

2. Compare the New Covenant with the Mount-*Sinai*-Covenant.

CHAP.

CHAP. I.

Christ the ONLY Mediator, &c.

FIRST, I shall Compare the Covenant of Works, with the Covenant of Grace, in sundry particulars.

1. The Covenant of Grace frees a Sinner from two things, which by the Covenant of Works are in force against him.
   1. From the Curse.
   2. From perfect Obedience as a Condition of life to be performed by man himself. My meaning is, That the Covenant of Grace does not take away the Condition of perfect obedience, but only the Performance of it by us: It is enough that Christ hath performed it for us, by whose Obedience we are made Righteous.

2. The Covenant of Grace is so far a friend to the Covenant of Works, or rather to the Good Works commanded by that Covenant, that it takes in all the moral Duties of that Covenant; they are as much our Duty now under the Gospel, as they were under the Law; and our coming short in any of them, is as much our sin now as then; we ought as much to strive against it; nay, which is more than could be

be expected under the Law, we are called to repent of it: The Law neither gave Grace to repent, neither did it admit of any Repentance: You ſee how little countenance the Covenant of Grace, rightly underſtood, gives to Licentiouſneſs, how much it promotes Holineſs, even the perfection of Holineſs: For when all the Grace of that Covenant is given forth, it will iſſue in Perfection; then the Saints will be perfect. The reaſon why under the Goſpel, imperfect Obedience is accepted, is not becauſe the Imperfections of it are approved, but becauſe they are pardoned and covered.

3. The Covenant of Works ſhews what man muſt do to be juſtified; The Covenant of Grace, what a juſtified man ought to do, how he ſhould carry himſelf ever after towards God.

Holineſs of life, by the Covenant of Works, went before Juſtification, as the procuring meritorious cauſe of it; but according to the Covenant of Grace, it is the conſequent or effect of Juſtification.

4. The Covenant of Grace, in the application of it to us, begins in the pardon of ſin: No Grace reaches us, till pardoning Grace begins with us; we are under a curſe till then, concluded or ſhut up under wrath; but pardoning Mercy opens the door for all manner of Mercies to enter in, turns the whole

whole ſtream and courſe of God's Grace towards us. *Bleſſed is the man whoſe tranſgreſſion is forgiven*, &c. Pſalm 32. 1. This leads the way to all other bleſſings.

5. In the Covenant of Grace, God declares what he will be to us, and do for us, and alſo what he will enable us to be to him, and to do for his Glory; his free Grace undertakes both Parts of the Covenant.

6. The Covenant of Grace, preſuppoſes full ſatisfaction made by Chriſt for all our ſins againſt the Covenant of Works, elſe God would not be juſt in juſtifying a Believer, *Rom.* 3. 25, 26.

7. The Covenant of Grace finds nothing in man to commend him to God, but what it brings along with it: To ſuppoſe any preparatory qualifications, conditions, cauſes or motives, to make way for us into the favour of God, does quite overthrow the nature of free Grace, and take off greatly from the glory of it.

1. None can have an intereſt in the Covenant of Grace, or be ſaid in a Goſpel ſence, to be in Covenant, in whom the eſſential parts of the Covenant are not already in ſome meaſure fulfilled, *viz.* To have the Law written in their heart, to have a right Spirit put into us, to own God for our God, to delight in his Law in the inward man; theſe are ſo far from being

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conditions of the Covenant, giving us an intereſt in it, that they are rather the Covenant it ſelf fulfilled in us, which is an undeniable proof of our being in Covenant.

9. The New Covenant does not ſo much imply an outward Law or Rule of government ſet before us, as an inward Law, or rather, a ſpirit and principle of Love and Obedience, inclining us to a willing performance of all thoſe Duties that either Law or Goſpel call for. The Covenant of Grace brings forth a new creature created in Chriſt Jeſus unto good works, that he ſhould walk in them; you put a force upon the new creature, if you turn him out of his walk.

By the Covenant of Grace, our Juſtification hangs not upon doing, but upon believing.

That which much perplexes the point of Juſtification, is, the ſeparating of Faith and Juſtification too far aſunder, which hath many ill conſequences in it.

1. If you ſuppoſe Faith as a quality preexiſting in the Soul before Juſtification, and ſtandnig a while alone by it ſelf, in order to our Juſtification, this lets in previous qualifications in us as neceſſary to Juſtification: And if Faith, as a quality in us, have any cauſal influence into our juſtificati-

fication; ſo muſt Repentance and all good Works, which are linked to it. This lets us into a juſtification by Works of our own doing, and by qualities inherent in our ſelves, which is downright Popery.

2. If we place our perſonal Juſtification before Faith; this runs us up to an actual Juſtification of our perſons from eternity, which is of as ill conſequence as the former.

Therefore the ſafeſt way is to put them both togethet. *What God hath joined, let no man put aſunder.* He that believes, is juſtified; and he that is juſtified, Believes; there can be no juſtification without Faith, nor no true Faith without juſtification. God's act in juſtifying, doth ſymphonize and correſpond to our act in Believing: There cannot be actual giving, without actual receiving; one is naturally neceſſary to the other. I know Faith and Juſtification are different notions, and may in our way of ſpeaking and expreſſion, be put one before the other; but the things themſelves are always together; God juſtifies us, by working Faith in us.

The Covenant of Grace requires nothing to be done by us, as an antecedent moral condition, or procuring cauſe of our Juſtification; it ſuppoſes Faith in all who actually partake of the Grace of this Covenant.

Nay,

Nay, the Covenant of Grace, I mean, the outward propoſal of the terms of the New Covenant, is an outward means appointed by God for the working or begetting of Faith in us. Faith comes by hearing, *i. e.* by hearing the Doctrine of our Redemption by Chriſt; and this Faith ſo wrought by hearing the Word, diſpoſes the Soul ever after to Repentance, and new obedience, which are the inſeparable effects of Faith in all who are juſtified: He who doth not ſhew his Faith by his Works, is no ſound Believer.

Though it be commonly ſaid by many, That Repentance is in order to juſtification; the ſenſe cannot be, that Repentance is inſtrumentally neceſſary to juſtification, as Faith is: Do but keep up the different relation that Faith hath to juſtification, from all other Graces and good Works, and we ſhall quickly underſtand one another; and not confound Faith and Works together in our juſtification.

We may differ in our expreſſions; but that ſhould make no real difference, if the ſame thing be meant and intended.

This account of Faith (or to this effect, for I will tie none to my words) does anſwer all the ends of true Religion, it exalts Chriſt, aſcribes our free Juſtification and Pardon to him, and his Righteouſneſs

only; it ſecures our own Souls, it ſuppreſſes and diſcountenances all Vice, all licentious looſe living; it eſtabliſhes the Law as a Rule of life; it promotes all practical Holineſs by the moſt forcible motives that can be.

We can never keep up Religion in the power of it, if we do not keep up the plain notion of it, in the ſenſe that is commonly received by all ſober ſincere Chriſtians. Arguings *pro* and *con* may have their uſe among the Learned; but ſtill let us be ſure to ſail by the Pole-Star, to keep that in our Eye, as a fixed point that governs all our motions. My meaning is this, let us ultimately reſolve Religion in the main fundamentals of it, into ſuch naked ſimple truths, as may fall under the capacity of all plain meaning Chriſtians; that they may know what we Believe, and what we Profeſs: That we all aim at the ſame thing in our Preaching; and that the ſame Spirit may ſtill appear in all the diverſity of gifts that is among us.

The reaſon why the Apoſtle, *Gal.* 3. 17. calls the Mount-*Sinai* Covenant a Law, is becauſe the Mount-*Sinai*-Covenant is a mixt Covenant, made up partly of the Law, and partly of the Goſpel; and the Apoſtle in that place, oppoſes the Legalities of the *Sinai*-Covenant, to the promiſe made to *Abraham*:

Abraham: There was no reaſon why he ſhould oppoſe the Goſpel part of the *Sinai*-Covennat, to the Covenant with *Abraham*, for they were both the ſame, they were co-incident, there was no oppoſition between them; therefore he calls the Mount-*Sinai*-Covenant a Law, in oppoſition to the Covenant of pure Grace made with *Abraham*.

The Covenant of Works made with *Adam*, as to any benefit from it, ceaſed at the entrance of ſin, which laid all mankind under a curſe: This curſe cannot be taken away but by a New Covenant; you ſee how ſin diſordered the whole world, put all things out of frame. God's Government of the world, as to the outward adminiſtration of it, muſt be altered, or elſe the whole world muſt be deſtroyed; there muſt be a new Conſtitution, a new Covenant: What havock did ſin make in one day! that put God upon a ſecond Creation, making all things new, caſting all into a new mould, to prevent the utter deſtruction of all mankind, that otherwiſe muſt have enſued.

This Covenant of Grace may be conſidered Four ways.

1. In the promiſe of the ſeed of the Woman made to *Adam*, at leaſt in his

hearing; couched in the threatning denounced against the Serpent, *Gen.* 3. 15.

2. In the Promise made to *Abraham*, *Gen.* 17. 7.
3. In the Mount-*Sinai*-Covenant with all *Israel*, *Exod.* 19. 8. this Covenant had the nature of a Testament, therefore confirmed by Death; hence beasts slain in Sacrifice, *Heb.* 9. 16, 18.
4. In the New Covenant with *Jews* and *Gentiles* now under the Gospel.

CHAP. II.

See Mr. *Petto* on this Subject.

Secondly. The comparison of the New Covenant made with *Jews* and *Gentiles*, now under the Gospel; with the Mount-*Sinai* Covenant made with the *Jews* only under the Law.

When *Abraham*'s Posterity grew numerous, even into a Nation, then commenced the Mount-*Sinai*-Covenant, containing the moral, judicial, and ceremonial Laws, given not with an intent to disannul the Promise made Four hundred and thirty Years before, *Gal.* 3. 17. which it must have done, had the Law been then given to bring

bring *Iſrael* under a Covenant of Works. The Church of *Iſrael* continued under this *Sinai-Covenant*, till this better, this ſecond, this New Covenant was introduced, *Heb.* 8. 6, 7, 8.

This Mount-*Sinai*-Covenant, is in Scripture called, the Firſt, or the Old Covenant, in compariſon of the New, eſtabliſhed by Chriſt in the Goſpel.

In this *Sinai*-Covenant, there was a revival, or a repitition of the Law of Works, and a Typical pointing to the time of the promiſe, when Chriſt himſelf ſhould appear; hence the Law is ſaid to be our Schoolmaſter to bring us to Chriſt.

The *Sinai*-Covenant had all the inſtitutions of Worſhip annexed to it, *Heb.* 9. 1, 2, 3. but this whole Syſtem of *Levitical* Worſhip in all its Rites and Ceremonies, was to be diſanull'd, that a more Spiritual and Evangelical Church-ſtate might be eſtabliſhed by a ſtanding irrevocable Law, νενομοθέτηται *Sancitum eſt*, Heb. 8. 6.

The *Sinai*-Covenant was ſuited to the times of the Old-Teſtament; 'twas that diſpenſation which God thought fit to place the Church under at that ſeaſon, till the fulneſs of times ſhould come, for a clearer diſcovery of God's free Grace in Chriſt, who was born under the *Sinai* Covenant,

made under the Law, to redeem us from the curse of it, *Gal* 3. 13. *Gal* 4. 4, 5.

The Covenant of Works put a double bar to man's Salvation since the Fall. *1st.* The Curse lay upon man for sin, which must be removed, or death was unavoidable. *2d.* Perfect Righteousness was to be performed, without which life was not attainable by that Covenant; neither of these done then under the *Sinai* Covenant. Therefore Christ by virtue of the New Covenant sanction, authorising him as Mediator to undertake both, he dies to free us from the Curse of the Law, and by his active Righteousness, or Obedience, made us Righteous, as *Rom.* 5. 18, 19. It is as plain as words can express it, that it is not by our own Evangelical obedience, by works of Righteousness that we do, but by the Obedience of that one Man Christ, that we are made Righteous unto Justification of life. So that Gospel Grace, in the right notion of it, doth not consist in abating the rigour of the Law; or that for Christ's sake, our sincere imperfect obedience, shall be accepted unto Justification, instead of that which is perfect: But it lies here, *viz.* in exempting us from a personal performance of perfect Righteousness required by Law unto our Justification, and admitting Christ to answer the Law for

us

us in our ſtead, who accordingly fulfilled all Righteouſneſs for us, is become the end of the Law for Righteouſneſs, to every one that believes, *Rom.* 10. 4. This is that Righteouſneſs without works imputed to us, *Rom.* 4. 6. or the righteouſneſs of God by Faith, *Phil.* 3. 9. *Rom.* 1. 17. the Obedience orrighteouſneſs of that one man Chriſt (as before) oppoſed to our own Righteouſneſs, *Phil.* 3. 9. *Rom.* 10. 3.

Let us not carry it, as if there were no way to Preach up Holineſs and Sanctification, but by Preaching down Juſtification by Faith alone in Chriſt Jeſus: Were ſome perſons as zealous for the Doctrine of Free-grace, as they who aſſert it, are for good Works and ſtrict Holineſs of life, there would not be that offence given by ſetting up a new way of Juſtification by our own Evangelical Obedience: All who oppoſe this new ſcheme, are preſently branded with *Antinomianſm*; a beadroll of abominable errors are reckoned up, and obliquely charged upon them. But the ſtrength of this way of Arguing I underſtand not.

Thus Chriſt as Mediator of the New Teſtament, ſatisfied for the Tranſgreſſions of the Old Covenant, *That they which are called, might receive the promiſe of eternal inheritance*, Heb. 9. 15, 16. *Dan.* 9. 24. He

brought in everlasting Righteousness, and by one offering hath perfected for ever them that are Sanctified, *Heb.* 10. 14. So Redeeming us from the Law, the *Sinai* Law, for of that the Apostle there speaks, *Gal.* 3. 10, 17. Let us have a care of living in the Spirit of the Old Covenant, going about to establish our own Righteousness; Since by virtue of the New Covenant, God hath accepted Christ in our stead to be our second *Adam*, every way to answer the demands of the Law, or Covenant of Works, which was revived at Mount-*Sinai*, and added because of Transgression, that Christ by coming under the Law might make satisfaction for that Transgression.

There was a necessity of a New Covenant, that the fulfilling of the Old by Jesus Christ might be imputed to us; there must be a Law for that, before it could be, that the benefit of Christ's Sufferings and active Obedience might redound unto us. The New Covenant (as comprehending that of Redemption) obliged Christ to satisfie for our breach of the Old: But though Believers are Redeemed from the curse of the Law, yet they are still under the Law to Christ their Mediator, who satisfied for their breaking of it, 1 *Cor.* 9. 21. they are indeed *dead to the*

law

law by the body of Chriſt, Rom. 7. 4. *i. e.* Not under the condemning power of the Law, becauſe Chriſt bore the curſe of it on his own Body; yet ſtill obedience to the Law is ſtrictly required of all Believers, though not in order to their Juſtification, but for other ends; all doing for life is now over, that is no *Antinomian* Doctrine. Goſpel motives to Holineſs from the Love of God in Chriſt Jeſus, are far more forcible than thoſe drawn from the terror of the Law. The New Covenant is a mild gentle Covenant, full of Grace; therefore called the Covenant of Grace, conſiſting not of precepts and threatnings, but of abſolute Promiſes. *I will, and they ſhall*, Heb. 8. 10, 11, 12.

The Covenant of Grace, is one and the ſame for ſubſtance all along ever ſince the fall; there have been ſeveral diſcoveries of it.

1. In the promiſe to *Adam* in more general terms.
2. In that to *Abraham*, limiting the ſeed to his family.

And when the Poſterity of *Abraham* multiplied into a Nation, the Covenant was put into a National form, and was made

made with *Israel*, as with a people, and only with the people of *Israel*.

But when Christ came, the last edition of the Covenant was more comprehensive both of *Jew* and *Gentile*, reckoning all Believers to be the spiritual Seed of *Abraham*; and was more expressive of spiritual Blessings than before. This is called a New Covenant, another Covenant, because it was so different from the outward form, and Systeme of the *Sinai* Covenant; and of this New and better Covenant, Christ is the Mediator; We are come unto *Mount-Sion*, to Jesus the Mediator of the new Covenant.

The Apostle persuades to more exact holiness of life.

1. From the greatness of Gospel Grace.

2. From the sweet alluring nature of it; it must needs draw our hearts towards it, make us fall in love with it, thankfully receiving it with Reverence and Fear, lest we should not walk worthy of it unto all well-pleasing: Grace pleases a Believer so well, that he cannot but study to please God in all things ever after; the Law of Grace constrains him.

Obs. The clearer Gospel-Light we live under, the more holy we should be in our lives and conversations; not continuing in sin, because Grace abounds. Since we are delivered from the terror and bondage of

the Law, let us not desire to be under it; *Gal.* 4. 21. We are not under the Law, but under Grace; or which is all one, are not come unto Mount *Sinai*, but unto Mount *Sion*; God was very terrible upon Mount *Sinai*, but very amiable and gentle upon Mount *Sion*; sitting upon a Throne of Grace, ready to shew Mercy to all who come unto him, *Heb.* 7. 25. he will in no wise cast off any. So that Believers now are in a far better case than they were under the Old Testament; they enjoy now far greater Priviledges, and among the rest, we have a more powerful Mediator than *Moses* was, even *Jesus the Mediator of the New Covenant.*

CHAP. III.

Jesus the Mediator of the New Covenant.

IN opening these Words, I shall speak to these following Heads; *viz.*

1. What a Mediator is.
2. The difference between *Moses* and Christ.
3. The necessity of a Mediator between God and fallen man.
4. How Christ was fitted and qualified for the Office of a Mediator.

5. What

5. What are thoſe ſpecial Mediatory Acts that Chriſt puts forth.
6. Anſwer ſome Popiſh Objections, and open ſome Scriptures very much perverted by them.
7. Shew what uſe we ſhould make of Chriſt our Mediator.

Firſt, What a Mediator is: *viz.* One who interpoſes himſelf as a middle perſon between two or more who are at variance, that he may reconcile them, and joyn them together in a New Covenant.

A Mediator is one coming between two parties at variance, to take up the quarrel, and reconcile them.

Medium refertur ad duo extrema, the middle refers to two extremes; ſo a Mediator is not of one, *Gal.* 3. 20. There muſt be two at variance; God is one, there muſt be ſome other at variance with God, elſe no need of a Mediator, whilſt God and man were one, *i. e.* united in love and affection; for then they are ſaid to be one, *Joh.* 17 21. 1 *Cor.* 6. 17. of the ſame nature, 2 *Pet.* 1. 4. But there being a difference between God and man Chriſt is not the Mediator of one, *i. e.* of God only, but of God and man, God and ſinful man; for God and a juſt man are not at variance. The firſt Covenant in Innocency was made between perſons

ſons perfectly united and agreed; the ſecond Covenant between perſons mortally offended; therefore this needed a Mediator; *extrema unjuntur in medio.* So here, 2 Cor. 5. 18, 19. A Mediator ſtands in the middle to unite both extremes. So Chriſt is the *Prince of Peace*, Iſa. 9 6. The Parties diſagreeing are God and Man; the cauſe of the difference is ſin, *Iſa.* 59. 2. which cannot be expiated but by the blood of Chriſt; and becauſe God would not contend for ever, *Iſa.* 57. 16. he ſent his Son to dye for our ſins, and ſo to make Peace, *Rom.* 5. 10. A Mediator is one who takes hold of both diſagreeing Parties, one with his right, the other with his left hand, ſo bringing them together in Love, as *Job* 9. 33. *Iſa.* 41. 10. God and Man agreeing in one Mediator, do *walk together*, Amos 3. 3.

The Perſon of the Mediator, as Mediator, is inferior to the Father, by a voluntary exinanition of himſelf in the form of a ſervant; but he is above us, 1. As God, by his Divine Nature. 2. As Man, by the Purity of his Humane Nature. 3. By vertue of his Office, and high Prerogatives belonging to it. Mediator and Saviour are all one; for Mediation is in order to Salvation, one the means, the other the end; *He is our Saviour, becauſe he is our Mediator*, Heb. 7. 25.

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The knowledg of a Mediator is not from the Creatures, but from the Scriptures; 'tis a point of revealed Religion, to know who is our Mediator, even the Son of God.

Secondly, The difference between *Moses* and Christ, as to their Mediation.

1. Christ as Mediator of the new Covenant, effectually wins and draws to it, all those to whom the benefit of this Covenant belongs; he undertakes for the full accomplishment of the Covenant on both sides. So did not *Moses*, *He was mediator of the old covenant*, Gal. 3. 19. Exod. 20. 19. Deut. 5. 4, 5.

2. The Mediator of the New Testament must die, because he is the Testator, as well as Mediator. *Heb* 9. 15, 16, 17. *vide.* The Priests under the Law did offer Sacrifice, but did not offer up themselves as Christ did. *Moses* was only a Ministerial Mediator; he was not the Author of the Covenant, but only a Witness to the delivery and publication of it in God's Name by his Hand. But Christ himself is the Author of the New Covenant, and he stands engaged to make good the terms of it, to take up the difference between God and us, *Eph.* 2. 14. *He is our peace.* Man's reconciliation with God was drawn into a Covenant,

nant, therefore Christ is called the Mediator of the New Covenant; he is both our Mediator and our Ransom; he that is our παράκλητος is also our ἱλασμός, 1 *John* 2. 1, 2.

3. The Priest and Sacrifices of old were tipes of Christ, the great Mediator of the New Testament; the only high Priest, who is both Priest and Sacrifice.

4. Under the Law, many Sacrifices, and they often repeated. *Heb.* 10. 11. But in the Gospel but one Sacrifice, and but once offered. *Heb.* 9. 28. *Heb.* 10. 12, 14, 18.

5. Christ does not only intercede with the Father for us, *Joh.* 16. 23. but promises to do it himself, *John* 14. 14. He does not only intercede for us as an Advocate, but himself hears our Prayers, and grants our Petitions, so could not *Moses*; he is an extraordinary Mediator, not only procuring remission from the Party offended, but actually remitting the offence himself.

6. The new Covenant comprehends both *Jew* and *Gentile*, *Eph.* 2. 14, 15. *Eph.* 1. 10. So did not the old.

7. There was only Typical forgiveness in the old Covenant, *as pertaining to the conscience*, Heb 9. 9, 10, 13, 14. Heb. 10. 1, 2, 3. But real forgiveness in the new, *Heb.* 10. 16, 17. A real purging the Conscience, *Heb.* 9 14.

8. *Moses*

8. *Moses* was not Surety of the new Covenant unto God on the part of the people, but only an Internuncius, or middle agent between them, declaring the mind of God unto the people.

9. The *Sinai* Covenant had relation to the Covenant of Grace, and therefore the Ceremonial Law was annexed to it. Circumcision was a Seal, not of the Covenant of works, as the *Jews* misconceived, but of the second Covenant of Righteousness by Faith, Rom. 4.11. *Confirmed before of God in Christ*, Gal. 3. 17. The Law was given 430 Years after the promise made to *Abraham*, threatning the sinner, not with an intent that the Curse should be executed, or the hand-writing against us fulfilled, but rather blotted out, *Col.* 2. 14. *Is the law then against the promises*? Gal. 3. 21. 'Tis certain the Law as threatning, is against the Promises, against us, and contrary to us, as *Col.* 2. 14. But not so against the Promises, as to vacate and abolish them, but is rather subservient to them, stirring up the sinner to fly to the Promise for a Pardon. When the people, just after the giving of the Law, had grievously sinned in making the Calf, and God threatned to consume them, *Exod.* 32. 9, 10. *Moses* does not plead the *Mount Sinai* Covenant, but the Covenant made with *Abraham*, *vers.* 13. So *Deut.* 9. 27. 2 *Kings* 13. 23. The

The condition of the *Sinai*-Covenant being performed by Chriſt, the New Covenant becomes abſolute to us; nothing more can be demanded of us in a way of ſatisfaction for ſin, *Heb.* 10. 14. Chriſt as our Advocate pleads this, and that we ought to be diſcharged from the Curſe of the Law. All doing for life is over in the New Covenant, our Surety has done that, and therefore is become the Mediator of a better Covenant, *Heb.* 8. 6. Having made way for our receiving the Promiſe, *Heb.* 9. 15. This full ſatisfaction is the main thing we are to believe in order to our Salvation; this is the ſenſe of every act of Juſtifying-Faith, to which Salvation is annexed; we muſt mean this in believing, or we mean nothing, neither do we underſtand thoſe Scriptures, *Mark.* 6. 16. *Joh.* 3. 16, 36. The Obedience of Chriſt comes inſtead of our doing for life, he is *the Lord our righteouſneſs*, Jer. 23. 6. Chriſt being made of God our Righteouſneſs for Juſtification, it is the will of God that he ſhould by his Spirit ſanctifie us, and make us inherently holy: Our Mediator does not only take away the guilt of ſin, which legal Sacrifices could not do, they only purified the Fleſh, *Heb.* 9. 13. but not the Conſcience; the Blood of Chriſt only does this, *v.* 14. So the Spirit of Chriſt by Faith purifies the

Heart, sanctifies the whole person, 1 *Thes.* 5. 23. since we are come to the Mediator of the New Covenant, let us see we don't abuse the free Grace of God, *Heb.* 12. 25. In the New Covenant great Grace is revealed to Believers, and great wrath against all Unbelievers, *Mat.* 3. 7, 10, 12. *Isa.* 61. 2. *vide.*

3. *The necessity of a Mediator* between God and Fallen man; *If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him?* 1 Sam. 2. 25.

This necessity appears

1. From God's just anger against us.

2. From our inability to appease his wrath; I put them both together.

Adam was the Son of God by Creation, *Luk.* 1. *ult.* but soon alienated himself and all his Posterity from God his Father and Creator; neither could we ever become the Children of God again, but by Christ, *John* 1. 12. *Heb.* 2. 10, *&c.*

Angels, though they need no Redeemer, yet they need a Mediator; a Head, in and through whom they have access to God, and communion with him; much more does fallen man need a Mediator, by whom he may come unto the Father, *Joh.* 14. 6. 'Tis impossible to see God any otherwise than through Christ, *John* 1. 18. if any man sin, as

as every man does, let him not despair, for we have an Advocate with the Father, 1 *Joh.* 2. 1, 2. in whom God is well pleased, *Mat.* 3. 17. We cannot have immediate access to God himself, but through a Mediator we may.

3. By those terrors of Conscience which we are under, when our hearts smite us for any sin, *accusing* us, *Rom.* 2 15. telling us that God knows all this evil and much more by us, 1 *John* 3. 20. Then *whither shall I go from thy spirit? whither shall I flee from thy presence*, Psalm 139. 7. How terrible is God out of Christ to a convinced sinner.

4. The dreadful Punishments that are inflicted upon sinners, upon the fallen Angels, upon the old word; many particular instances in former and latter times, do render *it a very fearful thing to fall into the hands of the living God*, Heb. 10. 31. When a guilty sinner has none to speak for him, what trembling must needs seize upon him, lest God *tear him in peices, and there be none to deliver him*? Psal. 50. 22.

5. By the Sacrifices of the Old Testament, and also of the Heathens, which were designed to pacifie God, some means was to be used; all the Sacrifices of old appointed by God himself, could never expiate sin, nor pacifie God, but as they pointed

ed to the great Sacrifice in the New Testament. Christ is the great Reconciler, *Col.* 1. 20. We come to Jesus the Mediator of the New Covenant, to be freed from the curse of the Old, and invested in the priviledges of the New.

The Covenant of Works made at the Creation with *Adam* in Innocency, being broken, and the legal Administration of the Mount-*Sinai*-Covenant being faulty and unprofitable, *Heb.* 8. 7, 13. Our Fathers not continuing in it, God regarded them not, *Heb.* 8. 9. And being thus alienated and enemies in their minds, by wicked Works; God thus provoked, gave up man a child of wrath, to be a slave to sin, Satan, and Death, *Rom.* 1. 28. *Heb.* 2. 14, 15. *Yet God so loved the world,* John. 3. 16. *Whilst we were yet without strength,* Rom. 5. 6. *when we were sinners,* v. 8. *and enemies,* v. 10. Then did God reconcile us to himself, by the death of his Son; entring into a New Covenant with us, by appointing Christ to be the Mediator, 1 *Tim.* 2. 5. and Surety of a better Covenant, *Heb.* 7. 22. *Heb.* 8. 6. *so reconciling us to himself,* 2 Cor. 5. 18. *God the Father provided this Mediator,* John 3. 16. *Rom.* 3. 25. *Isa.* 49. 1. 1 *Cor.* 1. 30. You may see the greatness of the sin, and of the Punishment too, in the greatness of the Mediator; God himself

ſelf in the perſon of his Son, became our Mediator and Redeemer.

6. The Law was ordained in the hand of a Mediator, to ſhew, that 'tis not in the power of any man ſince the Fall to ſatisfie the Law, *Gal.* 3. 19. By the hand of a Mediator we muſt underſtand, not only *Moſes*, but the virtue and power of the great Mediator Chriſt, of whom *Moſes* was a Type.

Thus you ſee the neceſſity of a Mediator. Fallen man himſelf could not deal with God becauſe of ſin; Angels could not, being not of Humane nature; and ſince there is but one God, then either the Majeſty of Heaven muſt deſcend down to us immediately, which could not be; or elſe this one God muſt become our Mediator, our Immanuel; his Godhead, and our humane Nature being joyned together in the Divine Perſon of the Son.

The low eſtate of man, made of the duſt of the Earth, laying aſide all conſideration of ſin, made it impoſſible for man to be brought ſo near to God as Chriſt has brought him: 'Tis ſomething difficult to apprehend how *Adam* in Innocency held Communion with God, how he could pray without a Mediator. But after he fell, for thoſe few hours, before the Promiſe of Chriſt came to him; no doubt he was full

of horror: The Text says, he was afraid, and hid himself from the presence of the Lord, *Gen.* 3. 8, 9, 10. But Christ interposes, took our nature upon him, to convey his to us, to make that ours by Grace, which was his by Nature, so uniting us to God again.

CHAP. IV.

4. *How Christ was fitted and qualified for the Office of a Mediator.*

HE had the Nature of both parties in him as our *Immanuel*, *Isa.* 7. 14. He had a right in both, as God manifest in the Flesh; he stood in the middle between both parties, and may be called the Third, *Isa.* 19. 24. because *Israel* was joined in league and amity with *Egypt* and *Assyria*, they all had an interest in one another, all were Blessed of God, *v.* 25. So God and man considered as united in a Third Person, who is God-man, they both have an interest in him, and he in them, μεσίτης, Mediator is one who stands in the middle between Two, partaking of both the extreams: In this sense Christ is a middle Person, *medius*, not only by Office, but by Nature, as God-man,

man, Divinity and Humanity being ſubſtantially united in his Perſon; he muſt be God, that he may be able to ſatisfie; he muſt be man that he may be in a capacity to die: So that *medius* may refer to the Perſon, Mediator to the Office; the Office depends upon the Perſon; ſuch an Office requires ſuch a Perſon, who was God-man. Chriſt is a Mediator, according to both his Natures as God-man, as his Divine Perſon is Incarnate; in Chriſt's Mediation both natures are imployed, and do act diſtinctly: His Deity did what was Divine, his Humanity what was Humane; and what was done according to either Nature, is aſcribed to his Perſon: The Perſon of the Mediator hath ſomething common to both the diſſenting parties, *viz.* The ſame eſſence of the Godhead, though not the ſame Perſonality with the Father and the Holy Ghoſt; and the ſame humane Nature with us, not numerical, but ſpecifical. In the Incarnation of Chriſt, humane Nature is not individuated to a formal ſubſiſtency in this particular Man by the Divine Eſſence, but by the Perſonality of the Son; and therefore the Son is ſaid to be Incarnate; becauſe the Perſon of the Son gives humane Nature a ſubſiſtency in himſelf. The Perſon of Chriſt joins Two Natures not diſagreeing; for the ſinleſs

Humanity of Christ, was never contrary to his Divinity, though inferior to it. Christ thus Incarnate, lays out himself to reconcile God and man, which his Two Natures do fit him for, disposing and giving an aptitude to the Office of a Mediator; for Christ is Mediator oeconomically and by Office; Christ's assuming humane Nature, was part of his Humiliation, and did fit him for his Mediatory Office, *Phil.* 2. 7, 8. Though as has been said, there was no enmity between God and Christ's sinless humane Nature, yet as 'tis in us, 'tis defiled and contrary to God, therefore Christ mediates for us with the Father.

Though Christ Offered up himself a Sacrifice for us in humane Nature, yet the whole Divine Person may be said to be offered up in that Nature, *John* 10. 17, 18. Christ speaks there as Mediator; the power that he had of laying down, and taking up his life, was the power of the Divine Person, not of his humane Nature. Some of the Schoolmen have this apt similitude, *viz.* As a man draws a Sword out of a Scabbard, holding the Sword in one hand, and the Scabbard in the other; so the Divine Person of Christ separated his Soul from the Body, as a Sword from the Scabard, and yet kept both parts united to himself, *Toletus.* Christ took our Flesh, in which he

was

was mortal, and freed even our fleſh from that mortality, when he raiſed it from the dead. *Aug. de Civ. D. l. 9. c. 15. mortalitatem habuit tranſeuntem*; and ſo raiſing us, *ex mortuis facit immortales*: Who could ſwallow up death, but he who was life it ſelf?

It makes much for the relief of fearful Conſciences, that our Mediator is God-man; we ſhould tremble at the mention of God only, but when we hear he is Man as well as God; then we come willingly to a man like our ſelves; God hath hid and veiled his Majeſty under our fleſh, that the brightneſs of his Glory might not overcome us. When God appeared of old to the *Patriarchs*, it was in ſome viſible ſhape, which he took up for that time, and laid down again; but now he has really taken the ſubſtance and truth of humane Nature into a fixed union to the Perſon of his Son; never to be diſſolved. *Heb.* 1. 1.

Chriſtus Incarnandus, was Mediator under the Old Teſtament, as *Exod.* 23. 20, 21. This could not be a created Angel, becauſe he had power to forgive ſin, therefore it was Chriſt to come; *apud Deum facta & facienda*, things actually done, and to be done hereafter; things preſent, and to come, are all one, *Jeſus Chriſt the ſame yeſterday, to day, and for ever*, Heb. 13. 8. *Who was ve-*

rily

rily fore-ordained, 1 Pet. 1. 20. Faith in Christ to come, saved our fore-fathers, Christ was an effectual Mediator then, in *esse cognito,* not in *esse reali*; this gives present efficacy to a moral Cause; hence *Abraham* had the benefit of Christ's Mediation, *therefore he rejoyced,* John 8. 56, 58. The *Israelites* are said to tempt Christ, 1 *Cor.* 10. 9. Therefore he was with the Church then, so *verse* 4. called a rock; *David* calls Christ, *Lord, Psal.* 110. 1. Which shews that Christ had power over him, to save him, to redeem him; so that you see Christ, tho not actually Incarnate, procured Remission of sin for the Saints then, who acted Faith on Christ to come; they saw him a far off, *Numb.* 24. 17. Promises do signifie something before they are fulfilled; the Merits of Christ's Blood being known to God, before it was actually shed, had its vertue and influence from the beginning.

According to the Divine Oeconomy, Christ mediates with the Father only; he is never in Scripture brought in, praying to the Son or the Spirit; Christ as God-man is Mediator to himself, as he is essentially God; and Christ as Mediator, is inferior to himself. As he is essentially God, so he is the Party offended; but as Mediator God-man, so he is the party that makes reconciliation: A Mediator is not of one, *i. e.* He consists of

two

two distinct Natures; Angels, and Saints are mere Creatures, and never will be more, and therefore will make but sorry Mediators; the Man Christ is the highest Creature Image of God, because he is God as well as Man. The Hypostatical union of the two natures in Christ, is the Foundation of our spiritual and mystical union to God; God and his Creature Man, meet in Christ the Mediator.

We must not understand our union to Christ so grosly, as if we were Deified; I abhor that blasphemous Famelistical Notion of our being Christed and Godded; no, the new Creature in its neareſt union, and highest communion with God, is but a Creature, and never will be more; nothing that is infinite, eternal, and uncreated, can in its immensity enter into us, but we may enter into it; hence the Saints are said to enter into life, *Mat.* 18. 8. *Mat.* 19. 17. As a Barrel cast into the Sea, is in the fulness of the Sea, tho the fulness of the Sea be not in the Barrel, 'tis filled according to its Capacity, and can hold no more: So is the life of Christ derived to us by gradual Communications in a way of influence from Christ the Fountain of life; we live, because he lives who hath life in himself, and is a quickning Spirit in us; certainly great things are intended by, and implied

ed in our union to Christ; I remember a late eminent Divine, now in Glory, expresses it thus: That provided we keep below the Hypostatical union of the two natures in Christ; we cannot ascend too high in our thoughts and conceptions of the mystical union between Christ and his Members; all that is below the hypostatical union, may be allowed to this: So that I would not have any interpret our union to Christ, and communion with him, into so low a sense, as not to apprehend how Believers by vertue of their union to Christ, stand in a nearer relation to God than the Angels do, whose Nature Christ took not; I say, Believers are under a more special, immediate influence of the eternal Spirit; their life is hid with Christ in God, and will be better understood by us in Heaven, than it is here on Earth; though we should be studying it more and more: I am sorry to see the most spiritual expressions of the Gospel, sealed up as it were by a common short exposition of them, that goes with most for the full sense of the Text; it contains, it may be, truth, but not all the truth; or at least does not fully express all the truth; 'tis looked upon as very unsafe to put a further and higher construction upon the words, than others has done before; though they will bear it: I think while we keep

keep within the Analogy of Faith, not wounding any vital part, or fundamental Principle of Religion, nor wreſting the Scriptures to a forced ſenſe, we may admit any farther light that ſhines through the word unto us, waiting upon God to lead us by his Spirit further and further into the knowledge of the truth, as 'tis in Jeſus, that our light may ſhine out into the perfect day.

Chriſt being thus qualified for his Office, is

1. Called the Meſſenger or Angel of the Covenant, *Mal.* 3. 1. Becauſe he does declare and interpret the terms of the Covenant between God and Man, as *Moſes* did, *Exod.* 20. 19. *Deut.* 5. 5, 27. In this he was a type of Chriſt, *Deut:* 18. 15, 18, 19. Therefore Chriſt as Mediator is referred to in the Old Teſtament, *Iſa.* 7. 14. *Iſa.* 8. 8.

2. The Angel abſolutely, *Exod.* 23: 20.

3: The Angel of his Face or Preſence *Iſa.* 63: 9:

4. παράκλητος, 1 *John* 2. 1. An advocate, The Holy Ghoſt, has the ſame name ἄλλον παράκλητον *John:* 14. 16: 26. Becauſe as Chriſt makes interceſſion for us above, his Spirit makes interceſſion in us here, *Rom.* 8: 26.

God

God is in Christ reconciling the World unto himself; if ever we meet with God in peace, it must be in and through this great Mediator Jesus Christ.

5. What are those special Mediatory acts that Christ puts forth?

CHAP. V.

Of Christ's Mediatory Acts.

WHAT are those special Mediatory Acts that Christ puts forth?

Some proper to his Prophetical, some to his Priestly, and some to his Kingly Office.

To his Prophetical Office.

1. To know, and rightly to state the case between God and Man.

2. To propose and declare the terms of the Agreement between God and Man, contained in the New Covenant.

To his Priestly Office.

1. To make satisfaction, in order to our Redemption.

2. To make intercession for us by Arguments drawn from that satisfaction.

To

To his Kingly Office.

1. To Protect and Govern his Church, defending it againſt all the ſworn Enemies of it.

2. To give Rules, Laws, and Ordinances to his Church, for the avoiding of all Will-Worſhip.

But I ſhall not tye my ſelf to this Method. But ſpeak of Chriſt's Mediatory Acts.

Firſt, *As Mediating with God for us.*

Secondly, *As Mediating with us on God's behalf.*

1. *As Mediating with God for us,* 1. By giving ſatisfaction to his Father's Juſtice. He undertook this as our Surety, *Heb.* 7. 22. *Heb.* 10. 7. And actually performed this Undertaking, 1 *Tim.* 2. 6 *Mat.* 20. 28. *John* 10. 15. To give ſatisfaction, is *tantum facere, quantum ſatis eſt.* Chriſt as a Prieſt offering himſelf up to death for us, was one of the chiefeſt acts of his Mediation, that he might take away the guilt of ſin; bur this was not all, for as our Mediator, he puts forth a further act, *viz.*

2. By promiſing to ſanctify us, to free us from the filth of ſin, *Eph.* 5. 25, 26, 27. He ſhews there that Chriſt upon giving himſelf for the Church, laid himſelf under

under Engagements to sanctifie and cleanse it; here *the law of the spirit of life in Christ, makes us free from the law of sin and death*, Rom. 8. 2. Thus Christ by himself purges our sins, *Heb.* 1. 3.

3. By making Intercession for us.

1. On Earth. John 17. 9. 20. *I pray for them, and for all that shall believe on me through their word.*

2. In Heaven. *Heb.* 9. 24. *Rom.* 8. 34. 1 *John* 2. 1. *Heb.* 7. 25. He ever lives to make Intercession for us; 'tis continual Intercession; should it cease but for a Moment, we should be in great danger; therefore Christ is continually representing in Heaven, what he has done, and suffered for us in the flesh.

2. *As Mediating with us on God's behalf.* Christ as Mediator, came about the Father's business, *Luk.* 2. 49. And deals with us Prodigals, about our returning to our Heavenly Father.

1. By declaring the Father's Will to us, *John* 1. 18. *John* 6. 38, 39, 40. *John* 17. 8, 14.

2. By applying his Merits in the efficacy of them unto us. *The Son quickneth whom he will*, John 5. 21. *If when we were enemies, we were reconciled to God by the death of his*

his Son; much more being reconciled, we ſhall be ſaved by his life, Rom. 5. 10. There is a mighty Power in the Death and Reſurrection of Chriſt, *Phil.* 3. 10. *Rom.* 6. 3, 4, 5. When we are planted in the likeneſs of both, we ſhall then as Branches abiding in the true Vine, bring forth much fruit, *John* 15. 5.

The efficacy of Chriſt's Mediation, and the effectual Application of the Merits of his Blood to us, in our Juſtification, appears,

1. In our Regeneration, *Tit.* 3. 5, 6.
2. By preſerving us from final Apoſtacy, *John* 10. 28. *John* 17. 12.
3. By raiſing us up unto glory at the laſt day, *John* 6. 39, 40. *John* 17. 22.

In order to all this, God choſe us in Chriſt our Mediator from Eternity, *Eph.* 1. 4. The office of a Mediator lies in Tranſacting all things with God, that concerns the people, τὰ πρὸς τὸν Θεὸν, Heb. 2. 17. *That he may ſave his people from their ſins*, Mat. 1. 21.

Chriſt is Mediator of Redemption to man, 1 *Tim.* 2. 5. *Heb.* 2. 16. Of Conſervation, and Confirmation unto Angels, who need ſuch a Mediator, *Job* 4. 18. Angels were mutable Creatures, till Confirmed by Chriſt, for which they are, no doubt, very

thankful unto God. We ought to be thankful, not only for deliverance out of evils already come upon us, but also for being kept from many evils that might have befallen us, as *Psal.* 86. 12, 13. *Psal.* 144. 9, 10, 11. Upon this account Christ is to be worshipped, not only by men, but by Angels, *Heb.* 1. 6. And Angels being sensible of so great a benefit by Christ their Head, they do willingly Minister to his Members, *Mat.* 18. 10. *Heb.* 1. 14. They rejoyce at the Conversion of sinners, *Luke* 15. 10. They gain more knowledge in Gospel Mysteries by the Church, *Eph.* 3. 10. 1 *Pet.* 1. 12. They have all Prophetick Revelations from Christ, *Rev.* 19. 10 *The testimony of Jesus, is the spirit of prophesy.* All such Gospel discoveries, are called the Revelation of Jesus Christ, *Rev.* 1. 1. *The word of God, and the testimony of Jesus, v.* 2 *Who is the faithful witness, v.* 5. Men and Angels bare record to the truth of this; *John* did, *Rev.* 1. 2. That Heavenly Host of Angels did it, *Luk* 2. 13. 14. Angels are a part of the Church, which is preserved by Christ, *Heb.* 12. 22. They are called the Sons of God, *Job* 1. 6 *Job* 2. 1. Elect, and therefore in Christ, 1 *Tim.* 5. 21. Therefore that the Angels stand, and that fallen man is raised up again, both are from Christ, our great Mediator and Intercessor,

ceſſor, whoſe Prayers are always heard for the Church, *Zech.* 1. 12, 13, *&c.* Becauſe Chriſt hath the ſame will with the Father, *John* 10. 30. Becauſe Chriſt is well beloved, his Perſon is Accepted, and we in him, *Epheſ.* 1. 6. and his Prayers are offered on the Altar of his Godhead, *Heb.* 9. 14.

6. *Anſwer* Some Popiſh Objections, and open ſome Scriptures very much perverted by them.

1. *Obj.* Chriſt is Mediator in reſpect of his Humane Nature, only as man, from 1 *Tim.* 2. 5 *There is one God, and one Mediator between God and men, the Man Chriſt Jeſus.*

Anſw. Man here is taken in the concrete, for the whole Perſon of the Mediator, not in the abſtract, for his Humane Nature only; in ſaying the man Chriſt, we don't exclude his Divinity; *quia in homine Deus eſt*, Ambroſ. The Man Chriſt, and Chriſt as a man, differ very much; the Firſt ſignifies God-man, the Second only Man: Therefore we ſay againſt the *Lutherans*, That though Chriſt, who is man, be every where, yet Chriſt as man is not every where; theſe Two Propoſitions are not *equipollent*;

The First is true, the Second is false; 'tis the Error of the *Ubiquitarians*. If Christ were only God, or only Man, then not *medius inter Deum & hominem*, and consequently no Mediator. Therefore how can Saints, who are only men, become fit Mediators? When we say the *Man Christ*, the Species is explained and limited by the *individuum* to such a man, who is the Christ of God, God and Man.

2. *Obj.* Since Christ our Mediator is Ascended and Glorified, and is to resign up his Mediatory Kingdom, 'tis necessary that others be preferred to that Office, *v.* 9. the Virgin *Mary*, the Apostles, Martyrs, and Confessors, *&c.*

Answ. 1. Christ has not yet resigned up his Mediatory Kingdom. 2. The Apostle 1 *John* 2. 1, 2. confutes this, and says, *We now have an advocate with the Father, Jesus Christ the righteous.* So *Psal.* 110. 4. *Thou art a priest for ever, always making intercession for us,* Rom. 8. 34. *Heb.* 9. 24.

I grant indeed, according to 1 *Cor.* 15. 24. that Christ will resign up his Mediatory Kingdom to the Father; when Sin, Death, and all the Enemies of the Church are overcome, there will be no need of such a Mediator then, as Christ now is, riding

ding on conquering and to conquer, *Rev.* 6. 2. So long as there are any to be conquered, Christ is in a Warlike posture on Horseback; but when all are subdued, then he possesses the Kingdom in peace with his Father, Reigns with him as God to Eternity, Triumphing in the final overthrow of all his Enemies: Though he then cease from those Mediatory acts, which the present necessities of his suffering Church and People call for; yet he continues a Mediator still; he did not finish that Office in the Garden, or upon the Cross, that he should be no more a Mediator.

When 'tis said Christ shall deliver up the Kingdom to the Father, this is not to be so taken, as if the Father did not now Reign, or that the Son should not Reign afterwards: But because while the Prince of Darkness reigns, and the far greater part of the World goes after him, God seems not to reign while they won't own him for their King: But when Christ shall have conquered all his Enemies, and brought all the Elect into a due subjection to God, then he shall deliver up the Kingdom in a quiet setled state to the Father, so as the Son shall Reign with him for ever; *for of his kingdom there is no end,* Luke 1. 33. The subjection spoken of here, is not

any thing unworthy of Christ, but makes rather for his glory, to have his humanity more visibly subject to the Divine Nature. For as long as Christ holds his Mediatory Kingdom, having all Judgment committed to himself; doing all himself, though by Commission from his Father; yet while he is exerting this Regal Authority by virtue of his Mediatory Office, it does not so well appear, how as Man he is subject to the Father, as it will do when God shall be all in all: Yet still the Efficacy of Christ's Offices is eternal, though the present Execution of them may in divers respects then cease.

Obj. 3. The Papists hold, That though there be but one Mediator of Redemption, yet there may be many Mediators of Intercession.

Answ. If many Mediators, in any sense, had been necessary to save man, this had reflected upon the Grace of God; since the sin of one man was enough to damn all mankind. *By one man's disobedience many were made sinners*, Rom 5. 19. Wy should not the Obedience of one, especially such a Man as Christ, make many Righteous? Therefore 'tis said, 1 *Tim.* 2. 5, 6. *One Mediator gave himself a ransom for all. There is one Lord*, Ephes. 4. 5.

Obj. 4.

Obj. 4. From *Pſal.* 132. 10. The Papiſts infer from thence, That God does not hear us for Chriſt's ſake only, but for *David*'s ſake too.

Anſw. When 'tis ſaid for *David*'s ſake, 'tis not meant for the Merit, Interceſſion or Mediation of *David*, as we underſtand when we ſay for Chriſt's ſake: But here 'tis for the ſake of the Covenant made with *David* and his ſeed, from whom ſhould ſpring the *Meſſiah*; this Covenant is mentioned, *Pſal.* 89. 3, 4, 24. Hence the Saints expoſtulate with God in the ſame *Pſalm*, *v.* 49, 50. So theſe words in *Pſalm* 132. 10. are explained in the next, *v.* 11.

CHAP. VI.

The APPLICATION.

7. WHAT uſe we ſhould make of Chriſt our Mediator.

Are we come to Jeſus the Mediator of the New Covenant? Then let us never think to obtain any New Covenant-mercy without the Mediation of Chriſt; 'tis great preſumption to come alone, and in our own names to the Throne of Grace; all the force and efficacy of our Prayers, depends upon the

Interceſſion of Chriſt, who is our Advocate with the Father, our great High-Prieſt, always appearing in Heaven for us; he undertakes that our Prayers ſhall be heard, *Mat.* 21. 22. *Whatſoever ye ask in prayer believing, ye ſhall receive.* Mark 11. 24. Joh. 14. 6. *No coming unto the Father but by me; and whatſoever ye ſhall ask in my name, that will I do. If ye ſhall ask any thing in my name I will do it,* V. 13, 14. *Whatſoever ye ſhall ask the Father in my name, he will give it you,* John 16. 23. What encouragement does Chriſt give us to pray in his Name, to make uſe of him for our Mediator in all things, wherein we have to do with God! He preſents his People, and their ſervices, to God for acceptance: What can a man do for himſelf? How can he deal with God, without a Mediator? *I have ſinned* (ſays *Job* 7. 20.) *What ſhall I do unto thee, O thou preſerver of men*? A Sinner knows not what to do without a Mediator.

We can have no Communion with God, but by a Mediator; no Mediator but Chriſt; our fellowſhip is with the Father and with the Son, *i. e.* with the Father by the Son, and no otherwiſe: 'Tis not enough to own one God, unleſs we own one Mediator, *the man Chriſt,* 1 Tim. 2. 5. *I am the door, no entring but by me,* John 10. 9. *No other name under heaven, whereby we muſt be ſaved,*

Acts

Acts 4. 12. Christ is the Ladder reaching from Earth to Heaven, *Gen.* 28. 12. No climbing up to Heaven any other way; they are Thieves and Robbers who attempt it; we can have no access to God, but through Christ, *John* 10. 1, 7, 8, 9. All our Spiritual Sacrifices are acceptable to God through Christ, 1 *Pet.* 2. 5. All Blessings come upon us through Christ, *Tit.* 3. 6. and in Christ, *Eph.* 1. 3. Let us come in that Name for the Remission of Sins, *Acts* 10. 43. By him let us offer the Sacrifice of Praise to God continually, *Heb.* 13. 15. Let us be sure to eye Christ in all the actings of our Faith upon God, 1 *Pet.* 1. 21. *By him believing in God*: And in all our accesses unto God, that we may come boldly by the Faith of him, *Eph.* 3. 12. Since our High *Priest hath such fellow-feeling of all our infirmities, sympathysing with us; therefore let us come boldly unto the throne of grace*, Heb. 4. 15, 16.

To Jesus the Mediator of the New Covenant. The New Covenant implies, That God will deal with men upon new terms, upon other Terms than he did before under the first Covenant; this is a better Covenant, established upon better Promises, more encouraging, more relieving to a poor Sinner. The Mediator of the New Covenant, lives for ever to make intercessi-

on

on for us, *Heb.* 7. 25. From this the Apostle argues, That they shall be Saved to the uttermost, or evermore, as in the Margin, εἰς τὸ παντελὲς, *in eternum*, or *perfectè servare*, or *vivificare*, σώζειν, to quicken or make alive: Christ as Mediator will do every thing that tends to the perfecting of eternal life; Christ is a very powerful Advocate, heard in all the requests he makes to the Father, *John* 11. 41, 42. If so, then the perseverance of the Saints is built upon a sure bottom, because Christ has prayed for them, *John* 17. 24. That they may be kept, *v.* 15. That their Faith fail not, *Luke* 22. 32.

Christ's Mediation, as useful and necessary as it is, extends not it self beyond his Church and Chosen, *Rom* 8. 33, 34. *Acts* 20. 28. *Eph.* 5. 25. *John* 10. 14. He plainly declares this, *John.* 17. 9, 20. His Mediation reaches no further than the Covenant; every Mediator is the Mediator of a Covenant; all men are not taken into the Covenant of Grace, though Christ prayed for his Enemies here on Earth, *Luke* 23. 34. That was because he knew some of his Elect were to be found among his Murtherers; this Prayer of Christ took effect, for some of them were afterwards converted, *Acts* 2. 23, 37. You see how effectual the Mediation of Christ is; therefore if we intend

tend to ſpeed at the Throne of Grace, let us be ſure to direct all our Prayers to God by Faith in the Name of Chriſt Jeſus, the Mediator of the New Covenant.

As we are directed to come to God by Chriſt, and through Chriſt; ſo we muſt be ſure to come to God in Chriſt, to God in a Mediator, as well as by him. Chriſt, though he be another Perſon, yet he is not another God from the Father; and the Holy Ghoſt, he is *alius*, but not *aliud*, not differing in the eſſence of the Deity from the Father; we ſhall become vain in our imaginations, if we ſet our ſelves to conceive of God out of Chriſt; we are apt to paſs through the Mediator to the Father, as to a God diſtinct from the Mediator: Some Chriſtians have been very much at a loſs in the actings of their Faith upon God through Chriſt, becauſe they have not looked unto God in Chriſt ſo much as they ſhould: Chriſt calls us to the knowledge of himſelf, that we might know the Father in him, *John* 14. 7. *If ye had known me, ye ſhould have known my Father alſo. He that hath ſeen me, hath ſeen the father*, v. 9. *I am in the father, and the father in me*, v. 10. God in Chriſt is the only true object of all Divine Worſhip. *In him the Godhead dwells bodily*, Col. 2. 9. We can have no Com-

Communion with the Godhead, but through the Flesh of Christ; as he is God Incarnate, our *Emanuel*, and Mediator; Faith first takes hold of the Flesh of Christ, and through that veil draws nigh to God who is a *Spirit*, *Heb.* 10. 19, 20. *John* 6. 56. The main end of Christ in dying for us, was to bring us to God, 1 *Pet.* 3. 18. And that he may effect this, he shews us God in himself. They who have not seen God in Christ, they know not what God is, they have never yet seen him who is invisible: This is the Excellency of the Christian Religion, That it brings us to the knowledge of that very Person who is God, which cannot be said of any other Religion whatever.

CHRIST THE Foundation of our Adoption.

GAL. IV. 5.

That we might receive the Adoption of ſons.

CHAP. I.

Of Adoption in general.

THE Apoſtle here ſhews the difference between the *Jewiſh* and the *Gentile* Church; That was as an Heir in his Minority, This as an Heir come to full age. All Old Teſtament Saints were God's Heirs; But living under a darker Diſpenſation of Goſpel Grace, before the coming of Chriſt in the fleſh, in that reſpect they were under

der age, and in bondage under the Elements of the World; but *when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law*, v 4, 5. *i. e.* To free them from the servile Discipline of the Law, pouring out a more ample measure of his Spirit upon Believers now; *That we might receive the Adoption of Sons.* Old Testament Saints were Children as well as we; they are so called, *Deut.* 14. 1. *Jer.* 31. 20. *Isa.* 63. 16. *Doubtless thou art our Father*; they had God for their Portion, *Lam.* 3. 24. were Heirs, as well as we, *Gal.* 4. 1. But their time and ours was not the same; they lived in the beginning of Gospel time, when Grace first broke out; the Glass was then first set a running, and is now run to a fulness, *v.* 4. *i. e. to the time appointed of the father*, *v.* 2. For the fuller manifestation of Gospel-Grace; Adoption is not to be restrained altogether to the times of the New Testament; the Saints of Old had their share of it, sucked some comfort from those more obscure Promises of Gospel-Grace; they were acted by some love, as well as fear; truly, Saints now are not altogether without their fears under this abundance of Grace that is revealed to them; so that their Adoption and ours, differ not in substance, but in the manner

of

of Revelation; 'tis clearer to us, than it was to them.

Adoption in Scripture is taken more largely, as including thoſe who are Sons of God by Name only, as all common Profeſſors, who are but externally in Covenant, ſuch are called the Sons of God, and of the Kingdom, *Gen.* 6. 2. *Mat.* 8. 12. But ſuch Children may prove Baſtards, not true ſons of God. So God chuſeth the Nation of the *Jews* to be his peculiar People, this is called Adoption, *Rom.* 9 4. *Exod.* 4. 22 *Jer.* 31. 1. This was a type, or reſemblance of our ſpiritual Adoption in Chriſt; and in this ſtrict ſenſe I now take it, as it is applicable only to thoſe who are the Children of God from ſpecial Saving Grace, who have the Nature, Affection, and Diſpoſition of Children.

Chriſt is the Son of God by eternal Generation, Angels by Creation, Believers by a voluntary Adoption; and of this I am now to ſpeak.

Firſt, What this Adoption is.

1. As to the thing it ſelf. Adoption is a high expreſſion of God's love to us; a clear evidence of that great intimacy and nearneſs that is between God and Believers, who are admitted into fellowſhip with the Fa-

Father, and with his Son Jesus Christ. How our Adoption rises from the Son-ship of Christ, by vertue of our Union to, and Communion with him, I shall shew in its proper place. For the present, take this general description of it, *viz.* 'Tis a gracious act of God, giving all Believers power to become the Children of God, *John* 1. 12. looking upon them ever after as such; taking them into his Family, and under his eternal Care, *Eph.* 2. 19. *Eph* 3. 15. υἱοθεσία, *quasi filii constituti*, constituted, ordained, and appointed by God to be his Children, to be in the state and condition of Children unto him.

Power to become, *i. e. jus*, or right to Adoption; the word ἐξουσία, signifies a lawful Liberty, or License given by God, 1 *Cor.* 8. 9. So here, Believers do not usurp a Name or Title that does not belong to them; God has called them his Children, and made them his Children; therefore they may lawfully and rightfully be called by that Name: The word also implies a special Prerogative, Dignity, and Honour conferred upon them, which is primarily intended in this place

As Justification, so Adoption makes only a relative change of state in the Judgment of God; reckoning, or reputing us to be his Children, whom he will love and own as such.

2. As

2. As to its order and place in Divinity, how comes it in, and where, after what? 'Tis an Article of Faith; I am now enquiring, What joint in the whole body of Divinity is the proper Seat of this Article; that we may know what immediately goes before it, and what immediately follows after it: We have not a right Method or Scheme of Divinity in our Heads, till we see the coherence, dependance, and reference that one Gospel-truth hath with, upon, and to another, that stands next it.

There is some variation here among Divines, tho no material difference; some referring it to Predestination, some to Vocation, some to Justification, some to Sanctification, and some to Glorification; indeed it has some reference to all these, as will appear by and by.

I conceive Adoption comes orderly to be considered after Justification, as an Appendix, or consequent of it; it presupposes Faith, *John* 1. 12. And therefore is no part of Justification, but a Spiritual priviledge flowing from it.

Believers have a double right to Heaven, one from Redemption, the other from Filiation; this is an accumulative right, *ex abundanti*, given purposely to confirm them in their hope of Glory, *Rom.* 8. 17. Adoption tends to Glorification, and gives a

right to it; I mean, it is not the Meritorious cause, but only *causa dispositiva*, it doth naturally tend, both to Sanctification, and Glorification. God draws Arguments from one act of his Grace towards us, to proceed further and further in a way of Grace with us; having made us his Children, it pleases him to give us a Kingdom.

Secondly, How it is brought about, as to the cause, manner, and time of it.

1. The cause of it.

1. The free Grace of God the Father, not any Merit of ours, *John* 3. 1. *Eph.* 1. 5. Therefore we should be thankful to him for it, *Col.* 1. 12. *To the father who hath made us meet, &c. He hath wrought us for the self-same thing*, 2 Cor. 5. 5. Who hath not only conferred a right of inheriting Glory, but also hath suited and qualified our hearts and nature by his Grace, to enjoy this glory, and delight in it.

2 As God the Father is the prime Author of Adoption, so Christ is the exemplar; the Spirit impressing upon us the similitude of that exemplar, we become the Children of God. I shall open this a little, and shew you what influence Christ has into our Adoption: God gives the Elect to Christ as his Children, as the Heirs of God, and joint-

joint-Heirs with Chriſt; they loſtt heir Inheritance in the firſt *Adam*, and recovered it in the ſecond *Adam*; they now ſtand in the ſame relation to God, (in their meaſure) as Chriſt does; *I, and the children thou haſt given me*, Heb. 2. 13. The Son of God muſt become the Son of Man, that we might be made the Sons of God in him, *Gal.* 4 4, 5. Here comes in our Adoption by vertue of our relation to Chriſt our elder Brother, as one with him, *Gal.* 3.28. All God's Adopted Children are found in his natural Son, myſtically united to him, deriving from him that filial relation which they have to God: All God's Children are of one mould, of one ſhape and faſhion, all conformable to the image of his Son; this is the Mark by which they are known and diſtinguiſhed from others. The great enquiry that God makes, is, What of Chriſt there is in us? what of Chriſt there is held forth by us? God owns none for his Children, but ſuch as reſemble Chriſt; Chriſt is the expreſs Image of the Father, and Chriſtians are the expreſs Image of Chriſt. The reaſon why God the Father is ſo well pleaſed with the man Chriſt, is, becauſe he ſees his own Image in him; he ſees himſelf, his own eſſence in Chriſt, not ſo in the Saints; the Image of the Father in Chriſt, and the Image of Chriſt in the

Saints, do agree in many things, yet they differ in some; the Image of Christ in the Saints, is not the essence of God, for that is incommunicable to any mere Creature; but it is a lively resemblance of all the communicable attributes of God in some degree and measure drawn from the very face of Christ, upon the faces, hearts, and lives of all Christians; yet still, Christ is the original, by eternal Generation; the Saints are but so many Copies drawn in time from that Original, and they are drawn to the life, not only in a way of outward resemblance, but by a real inward participation of the Life and Spirit of Christ, according to their finite capacity. As the humane Nature does subsist in the Divine Person of Christ; so our humane Persons, so far as we are new Creatures, do Subsist in Christ, in whom we spiritually live, move, and have our Being, as New Creatures; the Divine Graces of Christ do subsist in the Saints, by the Spirit of Christ dwelling in them; *i. e.* They act the same Graces finitely, which Christ acts infinitely; they receive of his fulness, but cannot contain all his fulness, they have not a capacity for that; they enter into his fulness, but all his fulness cannot enter into them.

3. Our Adoption is brought about, not only by the Father and the Son, but also by the

the Spirit; bearing Witneſs with our ſpirit to the truth of the Image of Chriſt drawn upon the Soul, inferring from thence our Adoption. The ſame Image bears the ſame name, implies (in a meaſure) the ſame nature and Spirit to be in us, that is in Chriſt, puts us into the ſame relation to God, that the Man Chriſt ſtands in; the names of things would never occur to our memories, if the likeneſs of the object we look upon, did not teach us what to call it; *conveniunt rebus Nomina* &c.

The Spirit witneſſes by inward impreſſions, tho no voice be heard; and theſe impreſſions are always according to the word; the Spirit does not ſpeak from himſelf, ſuggeſting any thing to us not contained in the word; but of this more hereafter. I am now ſhewing how Adoption is carried on by the Spirit, therefore called the Spirit of Adoption, becauſe given only to the Adopted; and becauſe he bears witneſs to them of the good Will of God, wherewith the Father hath accepted them in the beloved, that he might be a Father to them: Tho the Spirit works all other ſaving Graces in us, yet becauſe Adoption is the prime, and chief work of the Spirit, therefore he is called the Spirit of Adoption.

2. The manner of it.

This is clearly ſet down, *Gal.* 3. 25. *ad finem.*

finem. 'Tis Faith makes us the Children of God, by joyning us to Chriſt; our union to, and communion with Chriſt, the natural Son of God, is the Foundation of our Adoption, *Gal.* 3. 29. Chriſt by coming into the World in our Nature, made way for our Adoption, of which Baptiſm is the ſymbol or ſign; we are Baptized into Chriſt, we put on Chriſt, are incorporated into him by Faith; *are all one in him*, *Gal.* 3. 27, 28. *If ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe*, Gal. 3. 29. All *Abraham*s believing Poſterity are bleſſed in *Iſaac*, *i. e.* in Chriſt, *Gal.* 3. 16. They are Children, and remain in the Houſe of God, *i. e.* in the Church for ever, *John* 8. 35.

3. The time of it.

1. From Eternity, in the purpoſe of God. This is virtual Adoption, *Eph.* 1. 5. Hence the Elect, not yet called, are ſaid to be the Children of God, *John* 11. 52. compare with *John* 10. 16. God intended Adoption in Predeſtination, and in the fulneſs of time, ſent Chriſt to effect it, *Gal.* 4. 4, 5. And his Spirit to evidence it, *Gal.* 4. 6. We were Adopted in the purpoſe of God, before we were born; this is virtual Adoption.

2. At our effectual vocation, then actual Adoption begins; we receive the firſt

firſt fruits of it here; it follows Faith, at leaſt, as to our ſenſe of it, *Epheſians* 1. 13.

3. At our Glorification, then will our Adoption be compleated and perfected in our Bodies and Souls; we ſhall actually enjoy all the Priviledges of it; then there will be a clearer manifeſtation of the Sons of God; the glorious Liberty of the Children of God, will more fully appear, then now it does, *Rom.* 8. 19, 21. Hence the Conſummation of our Redemption, at the laſt day, is called Adoption, *Rom.* 8. 23, 24. But I now ſpeak only of the preſent fruits of Adoption, which the Saints enjoy in this life.

CHAP. II.

Thirdly, *How it differs from humane Adoption.*

1. DIVINE Adoption preſuppoſes a Title to the Heavenly Inheritance by Juſtification, *John* 1. 12. Humane Adoption gives all the Title that a Man, otherwiſe a Stranger to the Blood hath to the Inheritance of him who adopts him.

2. Humane Adoption conveys only outward goods to a perſon, does not change

his nature, but the Father communicates to us the Spirit, and likeneſs of his natural Son, *Rom.* 8. 29.

3. Humane Adoption is for want of a natural Son, 'tis an act of law, imitating nature, for the comfort of thoſe who have no Children: But Divine Adoption is from the abounding love of God to us, making us joint heirs with his well-beloved Son. Though God had a Son from eternity, yet he had none of humane race, none of our kind, all being fallen in *Adam.*

4. Our ſpiritual Sonſhip runs thus; *If children, then heirs*; 'tis not ſo among men, all Sons are not Heirs, but only the eldeſt; but we ſhall every one poſſeſs the whole Inheritance: *Come ye bleſſed of my father, inherit the kingdom,* &c. *Mat.* 25. 34.

5. Adoption among men, implies a ſucceſſion into the inheritance after the death of the Adopter: *Hæreditas eſt ſucceſſio in univerſum jus defuncti, Civil.* A Teſtament is of force after men are dead, *Heb.* 9. 17. The Heir, whether Natural or Adopted, has nothing to do with the Eſtate till then. But our Heavenly Father never dies, our Elder brother never dies; and yet we enter into poſſeſſion, have a preſent Copartnerſhip with the Father and the Son; *Truly our fellowſhip is with the Father, and with his*

his Son Jesus Christ, 1 John 1. 3. Nay, we actually enjoy the whole inheritance with the Father and the Son; indeed they are our inheritance, the only portion of our Souls: Had God left us never so much to be enjoyed by it self, apart from God, 'twould be as nothing to us; Heaven would not be Heaven, if God were not there; therefore we are said to be glorified together, *Rom.* 8. 17. Christ will be always among his Brethren, *John* 17. 24. Their Glory lies in beholding his; the Father and the Son will have all things to be in common between them and the Saints, and that to all Eternity: Here is a Glorious Adoption indeed; the world never knew the like. *What manner of love is this, that we we should be called the children of God.* Tho our Heavenly Father never die, nor our Elder Brother never die, yet we must die before we can have full possession of the whole inheritance; so did the Man Christ, and so must we, *If we suffer with him, we shall reign with him*, 2 *Tim.* 2. 12.

CHAP.

CHAP. III.

Fourthly, *The signs of Adoption.*

1. A Loving peaceable disposition. *Blessed are the peace-makers, for they shall be called the children of God*, Mat. 5. 9. Who is the God of peace, and hath commanded us with great earnestness, *if it be possible, and as much as lies in us, to live peaceably with all men*, Rom. 12. 18. So far as may be without wrong to the truth and our own Consciences, we must so follow Peace as not to quit Holiness, *Heb.* 12. 14. A zealous contending for the Truth, is very consistent with the peaceable Temper of a true Christian, *We may have salt in our selves, and yet have peace one with another*, Mark 9. 50. Adoption is an uniting principle; the Saints should live together in Love, as the Children of one Father, as joined in the same interest: *Behold, how good and how pleasant is it for brethren to dwell together in unity*, Psal. 133. 1. What *Abraham* said unto *Lot*, *Gen.* 13. 8. we should say to each other, *Let there be no strife, I pray thee, between me and thee, for we be brethren.* I wish there were more of this sign of Adoption among the Children of God this day: We have reason all of us to pray for

for more of that Wiſdom that is from above, *Which is firſt pure, then peaceable, gentle, and eaſy to be intreated*, James 3. 17.

2. A ſpiritual and holy Converſation, *Abraham's children do the works of Abraham:* Joh. 8. 39. *Walk in the ſteps of his faith*, Rom. 4. 12. *Who is the father of us all*, V. 16. The Children of God ſhould not debaſe themſelves to the ſordid practices of the men of the World; they ſhould ſhine out as lights in the midſt of a crooked Generation, making ſtreight paths for their feet, walking evenly and uprightly, as thoſe who are led by the Spirit of God, and thereby do approve themſelves to be the Children of God, *Rom.* 8. 14

3. A reverential Fear of God in all our ways, 1 *Pet.* 1. 17. *Mal.* 1. 6. joined with filial Obedience, 1 *Pet.* 1. 14. which they are led to, not from a mercenary hope of reward, but from an innate Principle of Love to God as their Heavenly Father; they cannot but take after that will of God, of which they were begotten.

4. A reſtleſs breathing and panting after God when he hides his face from us in any diſpleaſure: A child of God can't bear the leaſt diſtance between God and his ſoul, *Pſa.* 42. 1, 2. There is nothing that a gracious Soul more deſires, than the preſence of God, *Pſal.* 84 10. *Pſal.* 65. 4. He is carried

ried out by a Divine inſtinct after God, his joy is full when he is in communion with God, and he is preſently troubled when his face is hid. The more God ſheds abroad his Love in our hearts, the more are our hearts captivated to him, made more willing in the day of his power to ſerve him; The Love of God is a conquering Love, a heart-ſubduing Love, it has a mighty conſtraining power over us, drawing the will after it. The Law preſſes duty, but gives us no ſtrength to perform it, it pricks us forward, as with the point of a Sword, but does not bear us up in doing it: The Law commands Holineſs, but under the Goſpel, Holineſs commands us; the Principles of it being inlaid in our renewed Natures, *We conſent unto the law, that it is good; we delight in it after the inward man*, Rom. 7. 16. 22. 'Tis written in our hearts, we are a Law to our ſelves, and therefore not without Law to God, but under the Law to Chriſt, 1 *Cor.* 9. 21. The Grace of the Goſpel ſuits our wills to the will of God, the free Spirit of Chriſt inclines us to new Obedience; God knows how to commend his Love to us, how to ingratiate himſelf with us, till he has ſo taken our hearts, that we begin to be ſick of love towards him, *Cant.* 5. 9. Full of vehement deſires and longings after him. *David's* heart

heart was ready to break under this moſt holy frame, *Pſalm* 119. 20.

Till we are Adopted children, we are (as to our ſtate) under the Law.

To be under the Law, is to be without a Spirit of Grace; to be a debtor to the Law, when we have nothing to pay; to be under the curſe and ſervitude of the Law, acting out of Fear, not Love: We can't Love God or Godlineſs, till we Believe God loves us in Chriſt; this molifies and changes the heart; we are holy by choice now, are a Law to our ſelves; *ergo*, the Doctrine of Free-Grace is no licentious Doctrine, as ſome would make us believe. 'Tis not wrangling about Faith and Works, but living by Faith, that gives us an experimental knowledge of the truth and power of the Doctrine of Free-grace; which makes us own God as our God. We muſt break the Firſt Commandment, before we can break any of the other Nine. In a dying hour, *Bellarmine's Tutiſſimum eſt*, will be good Doctrine. When we bring things to an iſſue between God and our own Souls about Juſtification, we ſhall conclude as *Paul* does, *Rom.* 3.28. Then *Bleſſed is the man to whom the Lord imputes righteouſneſs without works*, Romans 4. 6.

CHAP.

CHAP. IV.

Fifthly, *the Privileges of Adoption.*

ADoption carries all the outward privileges of the Covenant along with it, *Rom.* 2. 4. But because this relates to Adoption at large, I shall confine my self to those special privileges of Adoption, that belong to the true Children of God only, *viz.*

1. A filial confidence and boldness at the Throne of Grace; *In whom we have boldness and access with confidence, by the faith of him,* Ephes. 3. 12. Heb. 4. 16. Adoption heightens our trust and confidence in God; Christ as a Son, trusted in God, and so do all Christians, *Heb.* 2. 13.

2. Conformity to Christ; Christ is formed in them all, *Gal.* 4. 19. As Christ is, so are they, each one resembles the children of a King, *Judg.* 8. 18. They will be exactly like Christ at the Resurrection, *Psal.* 17. 15. *They were from Eternity predestinated unto this,* Rom. 8, 29.

3. *If Sons, then Heirs, Rom.* 8. 17. *Gal.* 4. 7. We have not only a right, but a present participation of the inheritance in some degree here; we have something in hand,

hand, and more in hope; the earneſt Penny, the firſt fruits we now have, the reſt is reſerved for us in Heaven, *Eph.* 1. 13, 14. 1 *Pet.* 1. 4. God makes us joint heirs with Chriſt, to ſhare with him, becauſe the Heavenly inheritance is not diminiſhed by being communicated to many: Every one has all.

The Sons of God are Heirs, 1. Of Glory, 1 *Pet.* 1. 4. 5. 2. Of this World, 1 *Cor.* 3. 22. 3. Of the Promiſe, *Heb.* 6. 17. *Heb.* 11. 9.

4. Adoption tranſlates us out of a Miſerable eſtate, into a Happy eſtate; from being Children of the Devil, of Wrath, of Perdition, of Darkneſs, to become the Children of God, partakers of the Divine Nature, Brethren of Chriſt, Children of Light, Children of *Abraham*; being Aliens and ſtrangers before, ſtanding at a great diſtance from God, *We are now brought nigh by the blood of Chriſt*, Eph. 2. 12, 13. Are become children of the houſe, to abide there for ever; God is in Covenant with us, and we in him. *I will receive you, and be a father to you*, 2 *Cor.* 6. 17, 18. A great promiſe indeed, it ſecures us for ever; like that which God made to *David* concerning his Son *Solomon*, 2 *Sam.* 7. 14, 15. *I will be his father, and he ſhall be my Son, my mercy ſhall not depart away from him.*

Adoption

Adoption casts us upon God, puts us under his Fatherly care for ever, *Mat.* 6. 25, 26, 32, 33. So *Mordecai* brought up *Hester*, when he took her for his own Daughter, *Esther* 2. 7. This title of being the Children of God is very honourable; how do the Saints glory in it! 1 *John* 3. 1. it makes us great indeed, as was said of Christ, *Luke* 1. 32. *He shall be great, and shall be called the Son of the most High.* How do men value themselves upon the account of their Birth, as descending from an Ancient Honourable Family? He that is born of God, is better born, more Nobly descended than they, and may vie Genealogies with the best of them: By Faith *Moses* refused to be called the Son of *Pharaoh*'s Daughter, chusing rather to suffer Affliction with the people of God; esteeming the reproach of Christ greater riches than the Treasures in *Egypt*, *Heb.* 11. 23, 24, 25.

I shall chuse rather to insist upon those privileges of Adoption that flow from that Christian Liberty, which always accompany it; *If the Son shall make you free, ye shall be free indeed*, John 8. 36.

I. We are freed from the curse of the Law, by the merit of the death of Christ; Believers look above the Law and the Righteousness of it for their Justification; they have

have no reſpect to their own Works in Juſtification; becauſe they know they are juſtified without them; they eye only the Mercy of God in Chriſt for their Juſtification. When the queſtion is about Juſtification (and 'tis a queſtion much agitated among us now-a-days) 'tis not how we are made Righteous in our ſelves, but how we being Sinners in our ſelves, may be accounted Righteous and Juſt before God; we muſt conſult with the Goſpel about this, not the Law; how God becomes propitious to Sinners; 'tis Chriſt, not the Law, gives us the reaſon of this: And when Conſcience is ſatisfied in this point, That we ſhall not be Judged by the Law, the Saints do willingly yield Obedience to the Law, according to the meaſure of Grace they have received; they know now, that for Chriſt's ſake, their ſincere, though imperfect Obedience will be accepted. We can never ſerve God chearfully till then; we cannot believe that God counts himſelf truly Worſhipped by our imperfect Obedience, till we believe he will accept of it through Chriſt: For the Law rejects all imperfect Works, 'tis Faith in Chriſt only procures their acceptance; *For we are not under the Law, but under grace*, i. e. We are not only freed from the Curſe of the Law: But

II. Are put into such a state of Grace, that we seek not the Blessing from the Law (indeed it has none for us) but from the Gospel, which blesses us in the Name of Christ, and for his sake, *Gal.* 3. 23, 24. *Before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.* So Romans 8. 15.

And as we are freed from the curse of the Law, and also from the intollerable yoak, and servile pædagogy of the Law. So

III. We are no longer tied up from the use of those indifferent things prohibited by the Law; and this is another part of the glorious Liberty of the Children of God, which we should always use to God's Glory and the good of our Neighbour. Indifferent things are of that middle nature, that in the simple use of them, or abstaining from them, there lies no Religion either way, *i. e.* Conscience is not bound to one, or to the other, but free to either: Tis necessary to know this, to satisfy scrupulous Consciences, that may be under the power of a superstitious Opinion, as if the use of this or that were unlawful.

'Tis

'Tis a dangerous thing to ſpeak too freely of Chriſtian Liberty, becauſe many under that pretence, allow themſelves in very unwarrantable courſes, running into exceſs, laying aſide all Moderation, Order and Government of themſelves in the uſe of outward things: Therefore you muſt note, That Chriſtian Liberty is altogether Spiritual, 2 *Cor.* 3. 17. *Not to be uſed for an occaſion to the Fleſh*, Gal. 5. 13. So that Luxury in Diet, Pride in Apparel, *&c.* can never be juſtified by the doctrine of Chriſtian Liberty, which is principally intended to pacifie fearful Conſciences in theſe Three Things.

1. Whether our ſins be all pardoned.
2. Whether our imperfect Obedience pleaſes God.
3. Whether God allows the free uſe of all indifferent things.

Theſe are the puzzling points that are apt to diſturb our Conſciences, till we rightly underſtand the nature of Chriſtian Liberty; which does not countenance that exceſs, that too many of the Richer ſort run into, vying who ſhall be fineſt in their Apparel, moſt ſumptuous in their Entertainments; theſe things are not forbidden,

say they: 'Tis true, the things themselves are not forbidden, but the immoderate use of them is forbidden. Therefore let your moderation be seen in all things; and know that your Christian Liberty lies as well in abstaining from indifferent things, when inexpedient, as in using them. Christian Liberty relates to Conscience, both thy own and thy Brothers: So use your Estates, that you may glorifie God and edifie your Brother, and we shall not question your Liberty; 'tis not for nothing that so many woes are pronounced against the Rich, *Luke* 6. 24, 25, 26. Read that place, and also *Amos* 6. to *v.* 7. I don't quote these places, that you should throw away your Riches, and lay aside all Mirth; no, do but throw out the sin that is in all these, and I have nothing to say against the lawful use of the things themselves, but see you don't abuse them.

CHAP.

CHAP. V.

The APPLICATION.

LET us labour to live in the comfortable ſenſe of our Adoption, as the only way to walk worthy of it, *Mal.* 1. 6. 'Tis a ſhame to do otherwiſe, *Deut.* 32. 6. The beſt way to keep up a ſenſe of our Adoption, and of all the high priviledges belonging to it: Is

1. To attend to the witneſs of the Spirit within us: Our Adoption is a great myſtery, the grounds and reaſons of it lie very deep, quite out of the reach of a mere Humane underſtanding, that cannot diſcern the deep things of God; we ſhall certainly be at a loſs in our own thoughts, how to clear up our Adoption, if the Spirit do not help us, and make it out plainly to our Spirit from the word; and when that is done, we ſit down aſtoniſhed at the greatneſs of God's Love; when the Spirit has ſatisfied us, that it is ſo, we can give no reaſon why it ſhould be ſo; but muſt reſolve all into the Love of God in Chriſt, that paſſes our knowledg; *Behold what manner of love is this*, 1 John 3. 1. That we

ſhould not only be called, but really be the Children of God: We muſt obſerve what inward evidence and demonſtration the Spirit gives of our particular Adoption by name, that is properly the work of the Spirit in witneſſing to us; the Spirit applies in particular the promiſes of Life and Pardon; they are generally propounded by Miniſters, but there comes a word behind; from the Spirit, *Iſa.* 30.21. privily aſſuring a man of his Adoption. You may know 'tis not a deluſion of your own Spirit, nor of Satan. Not of your own Spirit, becauſe this teſtimony to the truth of our intereſt in Chriſt, is uſually given in when we have no ſenſible apprehenſion or feeling of the Love of God to us, as *Mat.* 27.46. The Spirit comes in to comfort us when we are moſt caſt down, and overwhelmed in our own ſpirits, and ſo not in a condition to ſpeak comfort to our ſelves. Not from Satan, who at ſuch a ſeaſon ſeeks to drive you to utter deſpair, but the Spirit ſtrengthens our Faith at ſuch a time, ſets it againſt all diſcouragement; 'tis not ſaid, he that feels, but *He that believes has everlaſting life*, John 3.36. And there is a feeling that belongs to Faith, that none but the Spirit of God can give us the ſenſe of; hence it is that the Saints know more cer-

certainly that they are the children of God, than the men of the World do, that they are the Children of thoſe whom they call their Fathers in the Fleſh.

The witneſs of the Spirit is a ſecret information of the Love of God, and his Fatherly affection to us; a ſtill voice from Heaven that God is thy God, which the heart reſts in, and is fully ſatisfied; 'tis more than if an Angel ſhould come from Heaven and tell thee, Thou art greatly beloved, as *Dan.* 9. 23. The earneſt of the Spirit in our hearts is more than all this, 2 *Cor.* 1. 22. We may without this teſtimony of the Spirit, know that there is ſuch a thing as Adoption ſpoken of in Scripture; but that we in particular are Adopted, none can aſſure us of this but the Spirit by a particular application of this Grace to our ſelves: The Spirit of God in us, ſpeaks particularly to us, to our caſe, to our ſtate, to our Souls. I hope he is ſo ſpeaking to you now, ſo ſpeaking in you at this time, ſhewing you what intereſt you have in Chriſt, and what follows upon it, reaſoning you into a belief of the thing in reference to your ſelves. When the Spirit comes in as a witneſs, 'twill be believed the Spirit comes on purpoſe to anſwer all our doubts and objections, to make the

matter plain and evident to us; elſe the Spirit could not be ſo effectual a Comforter, if he did not bring convincing light along with him into our dark Souls: You may put by all that we can ſay to you, and remain unſatisfied, after all the arguments that Miniſters may uſe to convince you of your Adoption; you may hang down your heads every one of you, and ſay, notwithſtanding all this, I fear I am not a Child of God: But when the Spirit himſelf comes into that Soul, there is no reſiſting the wiſdom of the Holy Ghoſt; Miniſters have not wiſdom enough to quiet a troubled Conſcience. We may ſet outward light before a dark Soul, and yet that Soul be as dark as ever for want of inward light; we may ſpeak the truth as it is in Jeſus, but we cannot give you a diſcerning of that truth; we may hold the object before you, but cannot give you eyes to ſee it; but the Spirit does both, gives us a capacity to learn and take in what he teaches us. I grant an enlightned mind may reaſon it ſelf into ſome preſent ſenſe of his Adoption, but ſeeing ſo many things contrary to the Divine Nature in himſelf, he doubts again, and queſtions his Adoption, and will be ever and anon at a loſs, wavering in this matter, 'till the teſtimony of the Spirit con-

confirm him, which is diſtinct from all his own ſpiritual reaſonings, from all the right inferences that his Faith draws from the word: I mean, the teſtimony of the Spirit hath a greater cogency and force with him, than all the apprehenſions of his Faith can have; though Faith and the Spirit both go upon the ſame grounds, and quote the ſame Scriptures, yet the teſtimony of the Spirit is ſtronger, than the bare apprehenſions of our Faith, and makes deeper impreſſion upon the mind of Believers, than their Faith can; which impreſſions are more eaſily retained and remembred, than all the juſt conſequences of our Faith; we have not always that preſence of mind, cannot ſo ſoon recollect our ſelves, as to be always under the light of that demonſtration, that Faith well ſtudied and acted, can, and does ſometimes make of our Adoption, and then the Spirit comes in, and helps us under our preſent Temptations, gives ſuch an unqueſtionable Teſtimony of the truth of that which we were in ſome ſuſpence about, that we can doubt no more, but are ſetled and eſtabliſhed in our belief of it; ſo that when the Soul is clouded, when Faith is not ſo ready and prompt as formerly to make clear aud evident proof of our Adoption, cannot ſet

before us ſo plainly the reaſons and grounds of it; the Spirit's Teſtimony puts the matter out of doubt, and makes us not only to know, but to feel that we are the true Children of God; by that Childlike diſpoſition towards God and our Heavenly Father, which we find in our ſelves.

If you obſerve how the Children of God come out of their doubts about their Adoption, you'll find it to be this way; the ſame Scriptures and ſpiritual reaſons, that Faith alone cannot ſet home at one time, do ſuddainly enter and prevail at another time; we ſee that in them now that convinces us, which we could not ſee before; and this is from the teſtimony of the Spirit, witneſſing with our Spirit; our Spirit was alone before, labouring to perſwade and convince, but could not; then in comes the Spirit, and gives ſuch a corroborating Teſtimony with our Spirit; that in the mouth of theſe two Witneſſes the truth is confirmed, and cleared up to our full ſatisfaction: Worldly men boaſt of their being the Children of God, tho they do the works of the Devil; this is from their own Spirit, not from God's.

As we are to attend to the witneſs of the Spirit, ſo we ſhould

2. Ap-

2. Apply our ſelves often to God as our Father; ſay, *Our father, which art in heaven*; from the inſtinct of the Divine Nature in us, we cannot be beaten out of it, but that God is our Father; *Doubtleſs thou art our father, tho Abraham be ignorant of us*, Iſa. 63. 16. We don't doubt of that, we will lie at thy feet, and commit our ſelves to thy care, not queſtioning thy love to us. *A woman may forget her ſucking child, and not have compaſſion on the ſon of her womb, yet thou wilt not forget us*, Iſa. 49 15, 16. Therefore cry *Abba*, Father; he is not the God of the *Jews* only, but of the *Gentiles* alſo; the believing *Gentiles*, may in their ſeveral Languages, cry Father with as much confidence, as the *Jews* cryed *Abba*; if you, from your hearts own God as your Father, he will anſwer to that name, and call you his Children, make the Tryal when you will in uprightneſs of heart, you will find his Fatherly Bowels will earn towards you; he has ſtiled himſelf your Heavenly Father, and your naming that word in Faith, will have a ſecret influence upon your Souls, and let in a ſenſe of his Fatherly love to you, and make you pray like his Children; the more you do expreſs a willingneſs to have God for your Father, counting your ſelves happy in that relation, the more willing

ling is God to own you for his Children; here is a poor Soul, says God, who counts himself utterly undone, if I do not become a Father to him; he has cast himself down at my Feet, I cannot contain my self any longer, from owning him as my dear Child; I must tell him so, Son, Daughter, be of good cheer, I am thy Father, and will be a Father to thee for ever; all that I have is thine. This is the highest degree of comfort we are capable of in this World, to live under a clear manifestation of the love of God to us in Christ Jesus.

Obj. I can sometimes call God Father, and do think my self to be his Child; yet I am afraid he won't own me, because I have been a rebellious Child; I have sinned greatly against him, and am afraid to come into his presence.

Ans. So it was with the Prodigal, *Luk.* 15. 21. But his Father, instead of taking notice of his former Miscarriages, sets himself to give him all the demonstrations of his love immaginable, in the highest expressions of his kindness to him, *v.* 22, 23, 24. And so does God carry it towards a returning Sinner.

But

But if after all, doubts ſtill remain, you are ſtill under a ſecret Trepidation in your own mind, that you ſhall not be accepted of the Father, that he will not own you for his Child. Then,

3. Conſider your alliance to Chriſt; apply to him as your elder Brother; *A brother is born for the day of adverſity*, Prov. 17. 17. Never was there ſuch a Brother as Chriſt, he is not aſhamed to call us Brethren, *Heb.* 2. 11. Tho he be ſo infinitely above us, being the only Natural Son of God, his firſt-born yet Believers, by the Grace of Adoption, are called his firſt-born too, *Heb.* 12. 23. Being myſtically joyned to Chriſt, the natural Son of God; *Adam* in his innocency, was never ſo joyned in that nearneſs to God; the priviledge of the firſt-born under the Law belongs to Believers now, who are therefore made Prieſts unto God. The Foundation of our Adoption lies in our Alliance to Chriſt our elder Brother, who is able to bring us into, and to fix us in that relation to God. Becauſe

1. He hath a great intereſt with the Father as his well-beloved Son; you may think your ſelves not beloved, but you cannot think ſo of Chriſt, who is the expreſs Image

Image of the Father; if Chriſt be ſo like the Father, and the Saints ſo like Chriſt, then ſtand before God in the Image of Chriſt, and you will find every caſt of God's Eye upon his Son Chriſt, will reach your hearts; Chriſt in you, draws the eye and the heart of God towards you; for all the acts of love and complacency that God puts forth towards the Perſon of the Son, do extend themſelves to all the operations of the Spirit of the Son in the hearts of Believers; let me tell you, God cannot diſown you, but he muſt diſown Chriſt, in whom you are, and who is in you; let God look either upon Chriſt, or upon Believers, he ſtill ſees them both together, one in another, *John* 17. 21, 22, 23. Then keep cloſe to Chriſt, go to the Father in his name; to his Father, and your Father; if not to your Father, yet go as to his Father; when Faith cannot act one way, yet it may do the ſame thing another way; when it cannot enter in at one door, it may enter in at the other door of the ſame Houſe; what can't be proved by one *medium*, may be proved by another; the Devil can never ſo block up all ways of acceſs to God, but Faith will break through ſomewhere; 'twill either find a way, or make a way.

2. Be-

2. Becauſe he is a merciful and faithful High Prieſt, *Heb.* 2. 5. Every way fitted for the Office of a Mediator, touched with the feeling of our Infirmities; in all points tempted as we are, *Heb.* 4. 15. *A body haſt thou prepared me,* Heb. 10. 5. i. e. Framed to ſuch a temper, that Chriſt through our nature, might beſt expreſs God's love to man; Chriſt acted over the life of God in man's nature, therefore it was neceſſary, that the humane Nature of Chriſt ſhould be adapted and ſuited to the Divine Nature; which was done three ways, *viz.*

Firſt,

By the perfection of it, being free from all contagion of ſin, by a miraculous conception; the Holy Ghoſt over-ſhadowing the Virgin *Mary*, and ſeparating humane Nature in the firſt conception of Chriſt, from original ſin, that deſcends down upon it, in all who come into the World by natural Generation.

Secondly,

By the Hypoſtatical union of the humane Nature to the Divine, in the ſecond Perſon of the Trinity, which eternally ſecures our humane Nature in Chriſt, from all poſſibility

bility of the least defection, puts it quite out of the power of the Devil any way to corrupt or vitiate it, by all his subtil contrivances and temptations by which he did vainly attempt such a thing; perfect Nature in the first *Adam* (I don't say could not, but) did not preserve it self. *Adam* did not fall for want of light and knowledge; no, he could never have fallen unless he would; 'twas from the mutability of his Will that he fell, but the humane Nature of Christ, the second *Adam*, being under the Government of a Divine immutable Will, can never fall; hence it is, that our standing in Christ, is secured to eternity.

Thirdly,

By the pouring out of the Spirit without measure upon him; that so strengthned all his humane Faculties, that 'twas impossible the Devil should ever impose upon him; such an overflowing fulness of the Spirit, leaves no room for any carnal impression to be made upon him; his humane Nature received such a Divine tincture from the essence of the Godhead, so powerfully influencing his Manhood, that the Devil found nothing in him to work upon; he met with God in every thought, in every word, in every Action of Christ, in every

very motion and affection of his heart; and finding one ſo much greater than himſelf, continually aiding and ſtrengthning the Man Chriſt, he deſpairs of Victory, and leaves him.

The Devil was not miſtaken in the Nature of the Man Chriſt, which was really humane; but he was miſtaken in the Perſon of Chriſt, which was ſolely Divine; ſuch a Perſon, in ſuch a Nature, he never thought to meet with; that which poſed the Devil, was the Perſon of Chriſt; he might know him to be God, and yet apply himſelf to him as Man, that he is ſure he was; he could not conceive how humane Nature could ſubſiſt, but in a humane Perſon, and as ſuch a Perſon, he ſet upon him; but found it hard to kick againſt the pricks; ſuch a mighty Man he never grapled with before; he was ſo ſhamefully foyled in this encounter, that he never durſt look Chriſt in the face afterwards; he came behind him often like a Coward in diſguiſe, and by his wicked Inſtruments annoyed him all he could, but durſt not ſend him a ſecond Challenge, to fight it out with him once more hand to hand; no, he had enough of that already; now he foams and rages at a diſtance, throws his fiery darts here and there, ſtrikes at the Image of Chriſt in the

Saints, where ever he ſees it, but dares not come up to his Perſon face to face; the great thing that the Devil dreads, is the ſecond coming of Chriſt; he knows that is the time of his torment.

Therefore having ſuch a high prieſt, who is ſet on the right hand of the throne of the majeſty in the heavens, Heb. 8. 1. who is not aſhamed to call us Brethren, let us not be aſhamed to call God Father. Chriſt will bear us out in it; the Children of God as ſuch are not known to the World, 1 *John* 3. 1. Have hard uſage from the World, 2 *Cor.* 48. 9, 10. Yet God knows them, is kind to them, and tender of them, *Iſa.* 54. 11. *Behold now we are the ſons of God*, 1 John 3. 2. Now under all our infirmities and afflictions, God is with us in the fire, and in the water; he has a great love to, and very high eſteem of all his Children; *ſince thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee*, Iſa. 43. 2, 3, 4. He will by no means take away his loving kindneſs utterly from them, *Pſal.* 89 32, 33. *Deut.* 8. 5. We are apt to think otherwiſe. Iſa. 49. 14. *Zion ſaid, the Lord hath forſaken me, my Lord hath forgotten me.* We ſhall be apt to entertain hard thoughts of God

God upon all occaſions, if we live not under the daily ſenſe of our Adoption; in which we ſee the Fatherly love of God flowing down ſo ſtrongly towards us, through Chriſt; that we cannot but greatly rejoyce in it.

THE NECESSITY OF Preaching CHRIST.

I COR. I. 23, 24.

But we preach Chriſt crucified, &c.

THE deſign of the Apoſtle here, is to vindicate the Doctrine of our Salvation by Chriſt, from all thoſe Aſperſions that were caſt upon it both by the *Jews* and *Gentiles*; the Goſpel then was as much cry'd down by ſome, as it was cry'd up by others. The Apoſtle tells you who were for it, and who were againſt it; he divides all men into two ranks, *viz.* The Called, and Uncalled; the Converted, and Unconverted; he tells you, that they who were effectually Called and Converted,

ted, were for the Goſpel, but the Uncalled and Unconverted, were againſt it; and as it was then, ſo it is now. Hence note,

Obſ. That all unregenerate Perſons, whether *Jews* or *Gentiles*, will have a fling at the Goſpel; 'tis contrary to them, and they are as contrary to it; they can't reach the Myſtery of it, and therefore do ſlight and contemn it; but all who are effectually called, and ſavingly enlightned, do highly prize it; they ſee much of the Power and Wiſdom of God, in that excellent contrivance of Man's Salvation by Chriſt; they deſire to know nothing but Chriſt, and him Crucified. Let us have a care we do not darken the evidence of our Converſion, by a Spirit of oppoſition to the Goſpel, in the main fundamental points of it.

I ſhall do little elſe in this Exerciſe, but open the terms of the text, obſerving ſome things by the way. *But we preach Chriſt crucified*, &c. He ſhews the matter and manner of his Preaching in this Chapter, what he Preached, and how.

1. The matter of his Preaching, or what he Preached, *viz.* The Goſpel, *v.* 17. The Croſs, *v.* 18. Or Chriſt Crucified, *v.* 23.

2. The

2. The manner of his Preaching, *v.* 17. Not with Wiſdom of words. So 1 *Cor.* 2. 4. *vide.*

Unto the Jews a ſtumbling-block; they were offended at Chriſt's low, mean, humble ſtate in the fleſh; they did not look for any great matter from ſuch a one; *Can any good thing come out of Nazareth.* When the Apoſtles Preached the Myſtery of Chriſt's Incarnation, how he was Born of a Virgin, what Miracles he did, how he was Crucified, how he roſe from the Dead, aſcended up to Heaven, and ſhould come again to judg the World, the *Jews* were offended, did not believe theſe things to be true, R*om.* 9. 33. *Luke* 2. 34. They ſaw nothing but weakneſs in the Doctrine of the Goſpel, therefore the *Jews* require a Sign, *v.* 32. Signs and Wonders were to evidence the power of thoſe who wrought them. *Moſes* confirmed his Doctrine by many Signs and Wonders; ſo muſt you, ſay the *Jews* to Chriſt and his Apoſtles, if you would have us to follow you. The *Jews* were uſed to Signs and Wonders from the beginning, as appears in the Old Teſtament; ſo they were inſtructed in the Wilderneſs, *Deut.* 32. 10. and convinced of the power of God, *Pſal.* 77. 14. *ad finem.* This made them ſo deſirous of Signs under

the New Teſtament: Hence that Complaint, *Pſal.* 74. 9. We ſee not our Signs, we would fain ſee Signs, as Mat. 12. 38. *Maſter, we would ſee a Sign from thee.* So *Mat.* 16. 1. *Luke* 11. 16. *Joh.* 2. 18. *Zacharias* erred in this, *Luke* 1. 18. The *Jews* are ſharply reproved by Chriſt for this, *Mat.* 16. 4. The Signs and Miracles by which the Goſpel was already confirmed, ſhould have ſatisfied them; the *Jews* did not require a Sign, as *Abraham*, *Gideon*, and *Hezekiah* did, for the ſtrengthning of their Faith; but out of Curioſity, and contempt of Chriſt and the Goſpel, reſolving never to be ſatisfied, they muſt have Sign after Sign, they thought it abſurd to truſt in a Crucified Chriſt, to expect life from death; that he who did not ſave himſelf, ſhould be able to ſave them: Unbelief, you ſee wants not its ſeeming reaſons to fortify it ſelf againſt the Goſpel. Beſides, they ſaw that ſuch a Profeſſion of Faith in Chriſt, expoſed them to Sufferings, which made them the more againſt it, *Gal.* 5. 11.

And unto the Greeks fooliſhneſs. By *Greeks* here, we underſtand all *Gentiles*, who received all their Wiſdom and Learning from the *Greeks*; or *Jews* and *Gentiles* are contradiſtinguiſhed thus; One had the Writ-

Written Law, the other had not, *Rom.* 2. 12, 13, 14.

The *Greeks* would have the Myſteries of the Goſpel made out by Reaſon, elſe they reject them as fooliſhneſs; they count that fooliſhneſs, which tranſcends their Wiſdom; they thought the Goſpel an idle Fancy, a very ſimple abſurd Doctrine; they required Philoſophical reaſons, which as men, they might comprehend; proving Chriſt in a Logical way to be, what the Scripture ſays he is. Moſes *magna dicit, ſed nihil probat*, ſay *Galen*, *Pliny*, and *Julian*. They wanted Logical Demonſtrations of Scripture Myſteries, from the true natural Cauſes of them, which cannot be; for then they would not be Myſteries, if Fleſh and Blood could underſtand them, *Mat.* 16. 17.

Thus you ſee both *Jew* and *Gentile*, all ſorts of men unregenerate, have ſomething to ſay againſt the Goſpel, they ſet themſelves ſtudiouſly to object againſt it: All Unbelievers ſtand it out with God; hence ἀπειθὴς is rendred both Diſobedient, and Unbelieving, as *Acts* 26. 19. *Acts* 14. 2. ἀπειθοῦντες. and *Eph.* 2. 2. υἱοῖς τ ἀπειθείας.

But unto them that are called, &c. *v.* 24. *i. e.* Effectually called to believe; 'tis by our actual believing, that we anſwer to an effectual Call,

Call, by which we are called to the Obedience of Faith; and when we believe, we obey God's Call, *Rom.* 1. 5, 6. Such are called according to his purpoſe, *Rom.* 8.28. You ſee the different opinion the Converted and Unconverted have of Chriſt; highly to prize Chriſt is a ſign of true Converſion; and to under-value him, to ſpeak ſlightly of him, or his Doctrine, is a ſign of the contrary; *Paul* here oppoſes the Judgment of thoſe who are Called, whether *Jews* or *Greeks*, to the Judgment of the Uncalled concerning Chriſt: Would you know what Chriſt is, conſult with Believers; they know him; he is precious to them; never regard what the blind World ſays of him, but hear what the Saints ſay, what Believers ſay who know him beſt. I confeſs 'tis a ſhame, and a reproach not to be excuſed, that Chriſtians do not magnifie Chriſt more. I remember I have read of one, who profeſſed he knew not which was the greater wonder, that Believers love Chriſt no more, or that Unbelievers do hate him ſo much; no doubt the former is far the greater wonder, that they who know him ſo well, ſhould love him no better, than that they who know him not at all, ſhould hate him ſo much; their blindneſs and ignorance runs them into that groſs miſtake; but what can

cold

cold lukewarm Believers plead, who have ſo much light, and yet ſo little love!

Both Jews and Greeks, i. e. All ſorts of Believers, of what Countrey, Condition, or outward ſtate ſoever, they all agree in this, *viz.* That Chriſt is the Power of God, and the Wiſdom of God; 'tis common to all Saints, and proper to them only as Saints and Believers, to have a high opinion of Chriſt.

Chriſt the power of God. God ſhewed his power in Creating the World by Chriſt as God, *John* 1. 3. and by Redeeming it by Chriſt as God-man.

Chriſt in his Divine Nature is the God of Power, a mighty One, *Iſa.* 9. 6. *A rock*, *Iſa.* 32. 2. A Lyon, for his ſtrength, *Rev.* 5. 5. So Angels are called *Principalities and Powers*, for their ſtrength, *Col.* 1. 16. As they are called Intelligences for their Wiſdom, which is very great, 2 *Sam.* 14. 17. *To diſcern good and bad.* They are continually prying into the Doctrine of the Goſpel 1 *Pet.* 1. 12. *Exod.* 37. 9. They look to the Mercy-ſeat, a Type of Chriſt.

We are now ſhewing how Chriſt the Mediator is the power of God, by whom great things have been done.

1. God

1. God by Chriſt ſatisfies his Juſtice, and yet ſaves the Sinner, he reconciles Juſtice and Mercy together, *Pſal.* 85. 10, 11. They both act to the height towards a Sinner: The Salvation of a Sinner is the greateſt inſtance of Juſtice and Mercy as ever was; what is purchaſed, is alſo freely given; he is our righteouſneſs, giving us right to eternal Life, as well as our ranſom, ſaving us from eternal Death, *Jer.* 23. 6. 1 *Cor.* 1. 30. He is made unto us Righteouſneſs as well as Redemption, 2 *Cor.* 5. 21.
2. Chriſt bore the wrath of God, without ſinking or fainting under it, *Iſa.* 53. 4.
3. *Chriſt hath overcome the devil, death, and the world*, Heb. 2. 14. Hoſ. 13. 14. John 16. 33. *He is ſtronger than the ſtrong man*, Luke 11. 21, 22.
4. Chriſt preſerves his Church againſt all the moſt potent Enemies thereof, *Mat.* 16. 18.
5. Chriſt maintains a little Grace in his Children, amidſt many ſtrong corruptions and luſts; Grace is but a little grain, and yet it lives and thrives, 'tis an abiding ſeed, 1 *John* 3. 5. under continual influences from Chriſt.

In

In the next place, I ſhall ſpeak of power and wiſdom; not as they relate to the Perſon of Chriſt, but to his Doctrine, or to Chriſt Preached; we Preach Chriſt Crucified: The Doctrine of Chriſt Crucifi'd is a powerful Doctrine, able to ſave thoſe who believe it, *Rom.* 1. 16. 1 *Cor.* 1. 18. *Heb.* 4. 12. This Doctrine is called the *Wiſdom of God in a Myſtery*, 1 Cor. 2. 7. 'tis the revelation of a Myſtery, *Rom.* 16. 25. There are many Myſteries in this Doctrine, *The manifold wiſdom of God*, Epheſ. 3. 10. This way of ſaving ſinners by Chriſt Crucified, is called *The wiſdom of God*; becauſe he doth thereby manifeſt his deep and unſearchable wiſdom; they who are ſpiritually enlightened, do count it ſo, they deſire to know nothing elſe, 1 *Cor.* 2. 2. The Goſpel contains the Glorious method of a Sinner's Salvation by Chriſt, who is therefore called the Wiſdom of God, *Prov.* 8. 12. *In whom are hid all the treaſures of wiſdom and knowledge*, Col. 2. 3. The Doctrine of the Goſpel appears to be a powerful Doctrine, becauſe it is ſo effectually a means for the Converſion of ſinners, who are ſo much againſt Converſion; certainly there is Wiſdom and Power in it, elſe it could never bring ſuch a ſtrange thing as that to paſs.

Obj.

Obj. The learned men of the world ſee not any Wiſdom in the Goſpel; the *Greeks* ſeek after Wiſdom, but cannot find it there, and therefore they count it fooliſhneſs. They ſeek after Wiſdom; And why not? Muſt we not ſpeak reaſon in the Pulpit?

Anſw. We ſpeak wiſdom among them that are perfect, 1 Cor. 2. 6. *i. e.* That have a true ſolid judgment of Spiritual things. But if you mean by reaſon, that which falls under our underſtanding, and is comprehenſible by us as men; I ſay, we ſpeak Myſteries above reaſon, which we propound only to your Faith; the Doctrine of the Goſpel *is worthy of all acceptation*, 1 *Tim.* 1. 15. Let not man oppoſe his wit to the Wiſdom of God. We ſpeak Wiſdom, but not the Wiſdom of this world, but the Wiſdom of God, in a Myſtery, hidden Wiſdom: When our frail reaſon can do nothing in diſcerning this wiſdom, the Spirit comes and demonſtrates the Truth to us with power, by an invincible internal perſwaſion, 1 *Cor.* 2. 5 Men may think by their Wit, Learning and prompt Parts, to run down the Doctrine of the Goſpel: But let them remember, that Chriſt

Chriſt is the Power and Wiſdom of God. They who do not rely only upon Chriſt Crucified for Juſtification unto life, do deſpiſe the Goſpel, and count it fooliſhneſs; they are aſhamed of the Goſpel, *Rom.* 1. 16. *Paul* was not; let us follow his Example, and labour to promote it, praying daily for the propagation of the Doctrine of the Goſpel, That *the way of God may be known upon earth, and his ſaving health among all nations*, Pſalm 67. 2. *Becauſe the fooliſhneſs of God is wiſer then men*, &c. V. 25. The Power and Wiſdom of God, by an ironical conceſſion, are here called, weakneſs and fooliſhneſs, *i. e.* admit this according to the opinion of the unconverted *Jews* and *Gentiles*; Let them ſay what they will; what they call fooliſhneſs is wiſer then men, *i. e.* then the wiſdom of men; and what they call weakneſs, is ſtronger than men, *i. e.* then the ſtrength of men: Any thing that belongs to God, is to be preferred before that which is but Humane; the leaſt things of God, do infinitely exceed the greateſt of mens: When we conſider that the Name of God is upon ſuch a thing, it ſhould create a reverence in us towards it; whatever is in God, is God. The way that God has made choice of, and the means he hath pitched upon, muſt needs be

be the beſt; for all things are great or little, weak or ſtrong, as God makes them to be, by putting more or leſs of his fulneſs into them.

Obj. They who count the Goſpel fooliſhneſs, are the wiſe men of the world, therefore ſure they are in the right.

Anſw. Not many wiſe are called, and when they are called, they ſee the folly of their carnal wiſdom, by which they judged amiſs of Chriſt before.

The

The APPLICATION.

LET us now consider seriously, how we stand affected towards Christ and the Gospel; whether we do receive the truth in the love of it, *viz.* Whether we do indeed believe in the Lord Jesus, and are persuaded that nothing is required as a Meritorious procuring cause of our Justification in the sight of God; but Christ and his Righteousness received and applied by Faith: And that all our Evangelical righteousness, so much contended for, is only to prove the truth and sincerity of our Faith, from whence it springs; (though I think there will not be any formal proving of such matters then): Yet if this be all, I would not contend about it, but leave others to their own methods, schemes and expressions, heartily wishing all may understand them, as clearly and Orthodoxly as they profess to understand themselves. Though I must tell you, those words will prove the most wholesome, and grow most in use among serious Professors, which they best understand, and which do most easily and plainly convey the spiritual sense of the Gospel into their minds. If any should say our own Evangelical Righteousness, hath

ſome cauſal influence into our Juſtification (though I count it a very Unorthodox expreſſion) yet I would in Charity think, that the reaſon why they ſay ſo, is out of a zeal to promote practical Holineſs, by the ſtrongeſt motive imaginable: And if they who ſay Holineſs of life is only an effect of Juſtification; making it as indiſpenſably neceſſary, in all who are juſtified, as the former. Is not Holineſs ſecured and promoted this way, as well as the other way, and without any ſuſpicion of derogating from Chriſt? Pray then, Why ſhould we contend ſo much for the former way, laying ſtumbling-blocks before others, who cannot get over them, when all our ends are better anſwered the other way? Let none ſay, we are *Solifidians* who hold this: We know very well, that good works are required in the New Covenant, as well as Faith; but all that is required in the New Covenant, is not required unto Juſtification. Beſides, Juſtifying-Faith doth many things by its influence, which muſt not be put into the juſtifying act of Faith, for then we ſhall confound Juſtification and Sanctification, and make them as the Papiſts do, all one.

As the Apoſtle hath ſtated the point of Juſtification, we are not only to conſider how

how we are justified in God's sight, but in the first place to consider how God himself is Just in his Justifying-act, *Rom.* 3. 26. If God be just in that act, and can Pardon sin without any impeachment of his Justice, then sure there is sufficient ground and reason for it; God can do no unjust thing; and if God in justifying Believers be just, *i.e.* if there be merit enough in the Blood of Christ to bear him out in this act, then certainly we may safely rely upon this precious Blood for our Justification: That which Justifies God in his act of Justifying a Believing sinner, must needs be a sufficient cause of our Justification; else it could not justifie God in his Justifying act, there would be no equitable reason for it, besides, to say that the Blood of Christ is the only procuring Meritorious cause of our Justification, *i.e.* of the acceptance of our Persons and Performances: This is truth, but not all the truth belonging to Justification. For my next Query is, What is it that gives us an interest in the Blood of Christ, in the satisfaction he hath made for sin? Here nothing must come in as instrumentally necessary to our receiving and applying Christ, but Faith only; Repentance and new Obedience are the effects of the Faith; either they are the effects of Faith,

or of Unbelief: None will ſay the latter, then they muſt neceſſarily flow from the real intereſt that Faith gives us in Chriſt; if not, I don't ſee how we can attain to them. At this rate, they muſt be done in our own ſtrength, not in Chriſt's, for being conditions, as ſome ſay, of our intereſt in Chriſt, they muſt be performed, before we can have an intereſt in him.

† It is an excellent Note of *Calvin*, in his Commentaries upon *Rom.* 8. 30. *Whom he did predeſtinate, them he called: and whom he called, them he juſtified*, &c. *Scimus enim, ubi de ſalute agitur, libenter homines à ſeipſis incipere, fingeréque ſibi præparationes quibus* † *Dei gratiam antevertant*, i. e. 'Tis natural for men in the buſineſs of Salvation, to begin at themſelves, fancying ſome preparatory Works, by which they may prevent the Grace of God, and do ſomething for themſelves in their own ſtrength, that may fit and qualifie them for an intereſt in Chriſt. In this rotten Principle, do many begin their Religion, which corrupts their minds ever after, from the ſimplicity that is in Chriſt, and puts them upon ſeeking Juſtification; *Not by Faith, but as it were by the works of the law*, Rom. 9. 32. Supposing ſomething in themſelves to be the firſt cauſe of their acceptance with God

I wiſ

I wish all who call themselves *Calvinists*, would read that place, and seriously consider the sense of that Holy man in this main point of our Religion. Some through mistake, have counted *Luther* an *Antinomian*, but none call *Calvin* so. 'Tis good to be zealous in promoting practical Holiness and Gospel-Obedience; but let us be sure it be Gospel-Obedience, flowing from a principle of Faith in Christ Jesus: For to Preach up Holiness, from any other Principle then that of Faith in our Lord Jesus Christ, is not to Preach like Ministers of the New Testament.

Faith only is required *in* Justification, rather than *to* it, I so phrase it, because they are *simultaneus*; Repentance and New Obedience do follow Faith; let them be kept in their due place, and be allowed no causal concurrence unto our Justification, and we shall avoid all confusion; else there will be a fundamental difference between us; while some hold that Faith only gives us an interest in Christ, others, that Repentance and New Obedience do equally with Faith, give us an interest in Christ.

Some carry it, as if the end of Christ's coming into the world, was only to set up a New Covenant of Works upon milder

and eaſier terms of ſincere imperfect Obedience, which all men are to be exhorted to, and urged to the performance of, upon a ſuppoſed general ſufficient Grace, purchaſed by Chriſt, enabling all men (who do not wilfully refuſe) to come up to the terms of this New Covenant. This Opinion hath many ill conſequences in it, *viz.* Of a General Redemption taking away Original ſin, reſtoring man to a freedom of will in doing good; ſetting him upon his own legs again to ſtand or fall, as he comes up to, or falls ſhort of the terms of this New conditional Covenant: So that all is reſolved into mans own power and will, all being now put into an equal capacity of Salvation by Chriſt; and having ſaid this, they have done with Chriſt, have all in their own hands, may ſet up for themſelves, and love to be put upon duty as perſons ſufficiently furniſhed for it already: But notwithſtanding this ſpecious new ſcheme of rational Divinity (as ſome call it), I muſt in faithfulneſs to God, to my own Conſcience, and the Souls of them that hear me, tell you plainly, That they who truſt in a general Redemption, will fall ſhort of their particular Salvation, upon the Principles that thoſe Univerſaliſts go upon.

We

We are all by nature dead in treſpaſſes and ſins, reprobate to every good Word and Work, and ſhall ſo remain, till we do by a particular perſonal act of our own Faith, come to Chriſt for life, that we may be quickned by his Spirit, and made alive unto Righteouſneſs. We muſt have life before we can live, or put forth any vital operations; we muſt be firſt quickned by Chriſt, the great quickning Spirit, before we can live to God, or do any thing that is Spiritually good. 'Tis Faith that unites us to Chriſt, which is the gift of God to ſome; for all men have not Faith; and till this Faith comes by hearing the Goſpel, we are dead in ſin. Chriſt came not only as a Lawgiver, to preſcribe rules of living to dead ſinners, but to create in us a principle of life, to give us ſtrength to perform what he requires of us, as new Creatures created in Chriſt Jeſus unto good Works: All our own endeavours after Holineſs, while we are out of Chriſt, will prove ineffectual; we muſt be firſt engrafted into the true Olive-Tree, deriving all our fruitfulneſs from the root that bears us, elſe we ſhall quickly wither away and come to nothing. No acceptable ſervice ever was, or can be done by man, till Faith brings us to Chriſt, without whom we can do no-

thing; when Faith comes, life comes, ſtrength comes, a Spiritual ability to do the will of God in ſome meaſure. And as this Faith increaſes by the daily exerciſe of it, ſo we increaſe in Spiritual ſtrength, perfecting Holineſs more and more in the fear of God. Let no man think to be made perfect in the fleſh, Chriſt came not to reform corrupt Nature, but to deſtroy it, and utterly to extirpate it; the old man will never learn to lead a new life; die he muſt, and be Crucified; he muſt be put off, that we may put on the New man, which after God, is created in Righteouſneſs and true Holineſs, *Eph.* 4. 24. This is the only way to true Holineſs here, and to Eternal Happineſs hereafter: To as many as the Lord our God ſhall effectually call to this Faith, to them, and to them only, doth the promiſe of Salvation by Chriſt belong; 'Tis the command of Chriſt, that all ſhould Believe on him; they that do, and they only ſhall be ſaved by him, with all manner of Salvation, not only from Hell, but from the power of ſin, that they may live no longer therein; *Paul* knew no other way of Salvation according to his Goſpel; they that do, muſt invent another Goſpel to ſupport their New Divinity.

I ſee

I see no ground in Scripture for those preparatory Works that some urge, as antecedently necessary to our first Faith in Christ, because Faith brings all along with it, *viz.* Conviction of Sin, Humiliation, Repentance, *&c.* Faith never comes to Christ, but it shews us a reason why, and that reason is drawn from our lost undone Condition by Nature, which true Faith is never without some knowledge and sense of, and therefore sends us to Christ for help: By Nature, all men are equally indispos'd to Faith, counting the Gospel, foolishness; when their time of their Coversion comes, whether prepared, or unprepared, whatever their present practice or frame is, whether legally Convinced, or Unconvinced, sitting in gross darkness and unbelief; the Power of God by the Preaching of the Gospel, works a convincing, saving Faith in all those, who are ordained unto life: God calls one, and not another, of his meer good Pleasure, being not moved thereunto, by any thing in us, that may render one man more capable of Conversion, than another; sometimes they who (in an eye of reason) seem furthest off from the Kingdom of God, and are most unlikely to be Converted; them doth God call by his Grace, even *Publicans* and Harlots. Before the

stricter

ſtricter ſort of formal Profeſſors, who notwithſtanding their Preparations, and ſeeming fitneſs for Converſion, are left behind in their Natural State; when others who ſought not after God, are found of him, and brought into a ſtate of Grace; God doth this, to ſhew that the Battel is not to the ſtrong, nor the Race to the ſwift, *not of him that runeth, but of God that ſheweth mercy to whom he will*, Rom. 9. 15, 16. Many may outrun others in their acquired Qualifications, *and yet not ſo run, as to obtain the prize*, 1 Cor. 9 24. We are like to make but a ſorry Market of it, unleſs we come without Money; many have been too rich, too well qualified in their own opinion for Chriſt; but none were ever too poor and wretched for Chriſt, whoſe hearts were ſtirred up by the Preaching of the Word, to come unto him, and caſt themſelves upon him: There is nothing required by way of Preparation, as antecedently neceſſary to our firſt Faith in Chriſt, but hearing the Word; let the Hearer be who he will, never ſo unprepared, if he belong to God, the Word will one time or other, make it's own way to the heart of that man, and work Faith in him; there is no reſiſting the Wiſdom of the Holy-Ghoſt.

The Doctrine of Faith, and the Doctrine of Good Works, are both very ſound Chriſtian Doctrines, agreeing very well in their proper place and order: As no man can enter into a ſtate of Grace by good Works, ſo no man can conclude himſelf to be in a ſtate of Grace, without Good works; 'tis one thing to prove that I am already in a ſtate of Grace, another thing to ſhew how a Sinner may now enter into a ſtate of Grace, and what is firſt to be done, in order thereunto. 'Tis not ſaid, he that worketh, but he that believeth, ſhall be ſaved; and 'tis the work of God, that we believe; and none but God can bring over the heart of a Sinner to truſt in Chriſt; and under ſuch a Faith, 'tis impoſſible not to lead a holy life.

We had need be clear and diſtinct in our Conceptions of theſe things, ſince our Salvation depends upon our right underſtanding this Point. I ſay, we had need conſider, what we mean, and how we expreſs our ſelves, leſt inſtead of truſting in Chriſt, we truſt in our ſelves, and drop the Goſpel, whilſt we ſeem to maintain it.

If any ſcoff at this Doctrine, and count it fooliſhneſs; I will only ſay, *that the fooliſhneſs of God is wiſer than men; and the weakneſs of God, is ſtronger than men.*

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